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Interpreting

THE SIXTH DECADE

Suggestions to Program Makers
for using the Literature of
The Woman's Board of Foreign Missions
in 1936 — 1937

By

ELIZA P. COBB

THE WOMAN'S BOARD OF FOREIGN MISSIONS
25 EAST 22ND STREET
NEW YORK, N. Y.

AVAILABLE MATERIALS

The Sixth Decade: a review of the work of Reformed Church women in foreign mission fields from **1926** to **1935,** by Sarella Te Winkel—40 cents.

Fifty Years in Foreign Fields: the story of the preceding five Decades, by Mrs. W. I. Chamberlain, free on request.

Roadbuilders: a survey of the work to **1931,** by Sue Weddell—20 cents.

Program Series for 1935-36, "Pioneering Today": four foreign units, 10 cents each; complete series (foreign and domestic, with two units on organization and worship) 50 cents.

Foreign units—
- "China's Gateways," by Bessie Ogsbury Renskers
- "Lamps of India," by Ruth Scudder de Wolfe
- "Japanese Women Speak," by Sue Weddell
- "Camel Bells," by Dorothy Firman Van Ess

Reformed Church Missions at a Glance, by Mrs. Edgar F. Romig: map charts of work in each field with statistics and pictures, 15 cents each; set of four, 50 cents.

Year Books of The Woman's Board of Foreign Missions

Annual Reports of the Board of Foreign Missions

Neglected Arabia

NEWS: a quarterly bulletin of the Woman's Board of Foreign Missions

The Intelligencer-Leader

The Missionary Monthly (Holland and English)

De Volksvriend (Holland)

Der Mitarbeiter (German)

Missionary Review of the World

International Review of Missions

Missionary Prayer Calendar, ready in December

Books from the Circulating Library of the Woman's Board of Foreign Missions and from local libraries

Clippings: your own Album of cuttings and pictures from current newspapers and magazines

Dramas: See catalogue prepared by the Missionary Education Department

"Acts of Devotion", published by The Macmillan Company, may be procured through the Reformed Church Board of Publication.

WHY USE THESE MATERIALS

Why Use "The Sixth Decade"?

1. "The Sixth Decade" is the foreign mission text book for Reformed Church women for the current year. The interdenominational study of Africa does not deal with Reformed Church work, though it does touch the work of our sister churches, the Christian Reformed Church and the Reformed Church in the Netherlands. One meeting will probably be enough to review it, leaving the more detailed study of "Congo Crosses" to your interdenominational study class.
2. "The Sixth Decade" will bring Reformed Church accomplishment and responsibility alive to Reformed Church women.
3. A comparative survey of the whole work this year will make background for concentrated study of the interdenominational courses on Moslem Lands next year and India the year following.

Why Use the 1935-36 Programs?

1. They are, by common consent, the best set of programs ever produced by our Women's Boards.
2. They are too rich in material to be exhausted by a single year's use and too valuable to be shelved.
3. They supplement "The Sixth Decade" with practical ways of presenting the program.

Why Use "Fifty Years in Foreign Fields"?

1. Because reference to the first five decades is indispensable to an understanding of the sixth.
2. Because a survey of the record of sixty years' growth will strengthen faith and spur to new endeavor.
3. Because Mrs. Chamberlain's "Jubilee" book is, in itself, a living and lively record of history that is truly "His story."

Why Use the Map Charts and Other Materials?

1. The map charts illustrate graphically and geographically and statistically the present status of our work.
2. The Year Book brings the latest report of women's part in the larger work of the Church.
3. The periodicals record the daily unfolding of the story.

HOW TO USE THE "SIXTH DECADE"

This little text book is profitable for **Reading;** for **Program-making;** for **Amusement;** for **Study.**

For Reading

1. Let it have an honorable place in the homes of the congregation. Let members of the family be chosen in turn to introduce some interesting topic from it for discussion at dinner for six successive Sundays.
2. Let a good reader read it aloud at the sewing meetings of the Missionary or Aid society—reading time indicated at the head of each chapter. A half hour following the reading may profitably be spent in directed discussion: Chapter 1—Why re-everything? Chapter 2—Has Western education been good for China? Chapter 3—Having built such fine institutions, what further responsibility have we for them? Chapter 4—Should missionaries now be withdrawn from Japan? Chapter 5—Is medicine a "bait" or an evangelistic method (or—Is simple friendliness adequate as a missionary method)? Foreword and Conclusion—Have we Reformed Church women been faithful to our trust? etc., etc.

For Program Making

Three words for the program Chairman and Committee—*Get set! Ready! Go!*

Get Set!

Every Committee Member

- Familiar with the text book before planning the program—a chapter a day is a very good way.
- Ready to do her part
- Having access to the 1936-37 Program Series and the 1936 Year Book
- Carrying some definite responsibility

Every Program

- Planned and carried through by prayer
- Related to a central theme for the year, such as:
  - White to the Harvest
  - Greater works than these
  - Together, with God
  - Working His purpose out
  - Faith working by love
  - And this I do for the Gospel's sake
- Unified by a single purpose and progressing to a climax of interest
- A spiritual experience and a challenge to action

Every Meeting different, with some surprise feature

Everybody

Pleased if possible

Find out what everybody wants, either by personal interviews or by typed questionnaires (to be returned by mail to the Chairman before the date of the first committee meeting) for instance:

Do you enjoy our missionary meetings? Why?

Do you want this year's meetings to be like last year's? If not, how would you like them different?

Which one of last year's meetings did you like best?

Which of the following do you think desirable in the missionary meeting and program? Cross out those you think unimportant; mark the others 1, 2, 3, 4, etc., in the *order* of importance; add others you think are essential.

a. Facts; b. Human interest stories; c. Current Events; d. Discussion; e. Missionary speakers; f. Board speakers; g. Participation by members; h. Humor; i. Handwork (What kind?); j. Variety; k. Sociability; l. Peace programs; m. Refreshments; n. Play; o. Music (What kind?); p. Worship; q. Intercession; r. Challenge.

Used if possible

Find out what everybody is willing and best fitted to do, either by a similar questionnaire or by the "Reasonable Service" card (W. B. F. M., free).

Check the membership list and ask some reasonable service of every member at some time during the year.

Invite others, not members, to give voluntary service in ways in which you know they are capable.

Ready!

Select the theme for the year. Base the worship services on the theme or on the Bible texts at the head of each chapter.

Choose the topics. Some suggestions:

Sixty Years a'Growing
Still Making History
We Believe in Miracles
The Missionaries—God Bless Them
The Jubilee—and After
Our Areas of Responsibility
The Influence of Our Educational Institutions
Evangelistic Movements in All Our Fields
"I Was Sick and Ye Visited Me"
Literacy and Literature
Training for Living
What Can $115,000 Do?
The Good Companions—and We

Plan the method and content of each program. Determine the methods that will make the program most effective: leave details to the ingenuity of the sub-committee responsible for each meeting.

- Map and Travel Talks
- Pictures
- Public Meeting with Speaker
- Dramatization
- Impersonation or Dialogue
- Two-minute Stories
- Debate
- Radio Press Announcements
- Panel Discussion (See "Group Discussion" by Helen Brickman)
- Luncheon, with "Table Talk"
- "All Church Night," with every organization taking part.

Assign the responsibility to sub-committees—preferably a different committee for each meeting; program committee members may be chairmen. Assemble basic materials for the sub-committees; direct them where to get further helps. Inspirit the sub-committees with a word from Scripture, such as:

> "This I do for the Gospel's sake."
>
> "Commit your works unto the Lord, and your thoughts shall be established."
>
> "Paul plants, Apollos waters, but God gives the increase."
>
> "Not by might, nor by power, but by my spirit, saith the Lord of hosts."
>
> "Let your requests be made known unto God."

Go!

Send the topical program for the year to all women of the congregation with a cordial invitation to attend the next meeting. "Let us advance upon our knees."

For Amusement

"A little nonsense, now and then,
Is relished by the wisest men."

Instead of refreshments at the social hour try an hour of missionary games. Innumerable adaptations of simple popular games can be devised to make the players more familiar with the missionaries and their work. The Committee should try them out in advance to make sure they will amuse, instruct, work without friction and not take too long.

Unfinished couplets—to be filled out with the name of a missionary or a mission field or station and a word that rhymes with it. Leader, provided with correct answers, calls for completed couplets and answers. For example:

Missionaries in...................... (Amoy)
Are purest gold without............... (alloy)
Who are they?

How Arab ladies eat their............. (mutton)
You can ask Miss Fanny............. (Lutton)
Where is she?

Set your rhymesters at work on these a week or more in advance. Instruct them to make each couplet a test of knowledge.

See Who's Here

This may be done with mimeographed sheets distributed to the players but is more amusing with chalk or crayon sketch, erased or put aside as soon as all have had a good look at it.

Sketch on blackboard or sheets of Manila paper rough but recognizable pictures of objects representing surnames of missionaries. Players either call out or write down in order the full name and the country of the missionary. For instance: two wells, Doris Wells, India; two large books, Mrs. Sharon Thoms, Iraq, or Mrs. Wells Thoms, Arabia; two bears, Mary Bruins, Arabia; a smudge of green, Katharine Green, China. Hart, Couch, Van Pelt, Boot and a few others lend themselves to this play on words.

Missionary "Guggenheim"

Leader explains that each column is to contain not more than five names, each beginning with letter indicated. Leader calls off a classification and a letter of the alphabet for each column, such as: Mission Fields and Stations, A; Present Missionaries, B; Former Missionaries, C; Board Members, H; Schools and Hospitals, M. Time, 5 minutes. All begin together when leader says "Go". All stop when she says "Time"! The one having the highest number of words reads; the others cross off their duplicates. The one having the highest number remaining reads, the others crossing off. So continue until one, or more, has words left that are not duplicated. If the words are correct, these are considered the winners.

Missionaries in Disguise—for a small society with a large missionary acquaintance.

Post at entrance door charts with pictures of selected missionaries—names attached—arranged by fields. Invite all as they enter to study the faces and acquire the spelling of the names. (Post a duplicate set inside the meeting room for those who may miss them at the door.) Around the room post at convenient distances, in entirely different order, mounted pictures from magazines, in which the heads of the missionaries are substituted for the heads in the pictures, each picture conspicuously numbered. (Instruct those who prepare the pictures to make them attractive or amusing, not undignified.)

Members, provided with pencil and paper, make the round of this picture gallery and without further consulting the charts write the names and numbers of the missionaries they recognize. Players must not linger in front of pictures and no one should help another to guess.

When time is up (when everybody has seen all pictures) leader reads correct list and asks who has highest number of identifications. The pictures may be distributed as souvenirs—No. 1 to the best guesser, No. 2 to the second best and so on as far as they go.

Toss—for four players, or for one player at a time.

For one player: Spread four map charts on the floor, with bases toward a common center four feet from each chart. Player stands at center with a bag containing 16 small blocks, each having the name of a missionary pasted on one side, (or fairly heavy metal rings, with names securely attached), four blocks for each field.

Player, taking block from bag, calls the name aloud and tosses the block to the country to which the missionary belongs. If it lands on the map it counts one; if on the Mission, two; if aimed at the wrong map, it discounts *two.*

Four referees—one for each map, holding correct list for that country—call

"Right; score one" or "score two", or "Wrong; discount two" while score-keeper records the count and after all have played announces the scores. "Wrong" blocks may be used again, but "right" ones are out of play.

For four players: Place the charts in a row, two feet apart, three feet in front of each player. Provide each player with four (or more) blocks marked with some distinguishing color or number to identify the player. Players toss, turn about. Referees announce as above and umpire keeps score and announces the winner.

This may be played in tournament: first by two sets of four players; then by the two highest in each team, making a set of four; last, by the two highest in this set, playing against each other.

Twenty Questions

Two members, sent out of the room, agree on some missionary, mission station, institution or event. Re-entering, they ask "What are we thinking of?" The others ply them with questions that can be answered with "Yes" or "No." The limit of questions from the entire group is twenty. If one bright member guesses before the rest, she may ask, "Is it so-and-so?" If incorrect, this counts as a question; if correct, the two take their places in the group and two others are sent out to choose another object. If twenty questions have not discovered the secret the answer must be told, and the same pair or another may be sent out to "think of something easier."

Quiz and Forfeit

Twenty typed questions based on "The Sixth Decade"—questions of fact, not opinion—to be answered by a single word, but not "Yes" or "No". Players write answers. Correct answers read by leader are checked by players.

Forfeit for every incorrect or missing answer is to verify the correct answer from the book before the next meeting. At the next meeting, forfeits are paid by an oral quiz using the same questions and calling on any who raise their hands to answer.

I Know You—for a small group

A member impersonating a missionary starts talking about herself, her work, her companions, etc., beginning, "I am a Reformed Church Missionary." The first to guess who she is falls at once into conversation with her, talking about her work or asking her questions. Each guesser, in turn, joins in the conversation, till the last one says "I know you. You are (for example) Dr. Hosmon of Muscat, Arabia."

Know Thyself—for a larger group

Every member has a placard on her back with the name of a missionary and her station. No one knows what is on her own placard. As the members walk about, reading each other's names but ignorant of their own, they enlighten each other about their personality, place and work, without actually telling them who they are or where they live. As each one guesses her own identity, she reports to the leader, her placard is changed to the front, and attention is concentrated on those whose names are still on their backs.

What is your missionary bringing from Asia?

First player begins, "My missionary is bringing," and adds an object and a place beginning with A (for example, My missionary is bringing Asses from Arabia). Second player repeats A and adds B (My missionary is bringing Asses from Arabia and Beads from

Baghdad). Third player repeats the preceding and adds C (My missionary is bringing Asses from Arabia, Beads from Baghdad and a Caste girl from Chittoor) and so on through the alphabet. If a player misses any of the previous phrases or fails to add words while timekeeper (silently) counts ten, or if her words are incongruous (as, Caste girls from China) or not within the limitations (as, Eggs from Egypt—Egypt not being in Asia) she is declared a "Ghost" and must not speak till the game is finished. The next player takes up the next letter in order, leaving a gap in the alphabet for all who come after. Obviously, the time-keeper must not begin counting until the player has finished repeating the words of previous players and arrived at her own letter.

Salad Bowl

Fill a big bowl with curly lettuce leaves made from green tissue paper, with an item of missionary news or information fastened to the hidden end of each leaf—preferably something bearing on the day's topic. Mix among the leaves peanut shells which have been split in two and, with a news item inserted, have been firmly bound together again with thread or invisible mending tape.

Members are invited to take a leaf or a nut. At some time in the program the salad course is announced. Each member responds to the call for "Lettuce" or "Peanut" by reading her item.

For Study

For serious study of "The Sixth Decade" a six weeks' course should suffice—six weeks in January and February or the six weeks of Lent—either a day class for women or an evening class for the whole church. For organization of study classes see "Guide Book for Leaders" or write to Miss Sue Weddell, General Secretary.

Three Methods of Study

By chapters—each field as a unit. Good.

By topics—comparing, contrasting, unifying the work in all fields. Better.

By big ideas. Best.

Summing Up Results of Study

For last session have members bring in written statement—not more than 50 words—on "What this study has done for me" or not more than 100 words on "What I think we ought to do about Missions and Why" or frame a Missionary Creed for the New Decade.

SUGGESTIONS FOR SIMPLE PROGRAMS

By Miss Te Winkel

Divide the society or class into as many groups as there are chapters in the book, and make each group responsible for arranging and carrying out one program based on a given chapter. Each group should be allowed at least a month to prepare, so that there may be time to write to the Board Rooms for additional material in the way of leaflets, costumes, pictures, etc. If letters from the field are desired, either from missionaries or nationals, three months should be allowed.

For Women's Meetings

For each program the following assignments should be made a month before the meeting:

(1) Request all members to read the section to be considered in "The Sixth Decade" before coming to the meeting.

(2) Appoint the leader and provide her with a copy of "Fifty Years in Foreign Fields" to be studied in preparation for the ten-minute talk.

(3) Appoint a member to prepare list of names of women missionaries in the Mission to be considered, giving each one's station and type of work. Enough duplicate lists should be prepared to give each one attending the meeting a copy.

(4) Make arrangements for a soloist.

(5) Appoint a member or small committee to arrange for the season of guided intercession, so as to lead other members to pray voluntarily, earnestly, definitely and briefly.

(6) Appoint members or ask for volunteers, to prepare any other special features: impersonations, papers or talks as indicated in the program.

AMOY

1. Hymn—"O Zion Haste"
2. Invocation—Psalm 115
3. Prayer
4. Leader's Ten-minute Talk on Early History of Amoy Mission
5. Hymn and Offering—"Jesus Shall Reign"
6. Read names of women missionaries in the Amoy Mission, followed by prayer, closing with "A Prayer for Missionaries" (Page 52 "Acts of Devotion")
7. Solo—"I'll go Where You Want Me To Go, Dear Lord"

8. Season of Guided Intercession (10 or 15 minutes) for—
    - (a) Work of Bible Women
    - (b) Schools for Women
    - (c) Schools for Girls
    - (d) Medical Work
    - (e) Pity-Little-Children-Home
    - (f) Close with the Lord's Prayer
9. Announcements
10. Doxology

INDIA

1. Hymn—"All Hail the Power of Jesus' Name"
2. Prayer
3. Psalm 115 to be read responsively
4. Solo—"In the Secret of His Presence" (written by an Indian woman)
5. Leader's Ten-minute Talk—"Beginnings of Woman's Work in the Arcot Mission"
6. Hymn and Offering—"In Christ There is No East or West"
7. Read names of women missionaries in the Arcot Mission, giving each one's station and type of work. After a brief interval for united silent prayer, close with "A Prayer for Missionaries" (Page 52 "Acts of Devotion")
8. Impersonations (10 minutes each)
    - (a) A Woman Evangelist
    - (b) An Educator or School Girl
    - (c) A Medical Worker
9. Hymn—"Sowing in the Morning"
10. Announcements
11. The Lord's Prayer

JAPAN

1. Hymn—"Jesus Shall Reign"
2. Prayer
3. Reading of Psalm 67
4. Solo—"We've a Story to Tell to the Nations"
5. Leader's Ten-minute Talk—"Early History of Women's Work in Japan"
6. Read names of women missionaries in the Mission with each one's station and type of work. Prayer closing with "A Prayer for Missionaries" (Page 52 "Acts of Devotion")
7. Hymn and Offering—"O Master, Let Me Walk With Thee"

8. Five-minute talks about
    - (a) "General Evangelistic Activities"
    - (b) "Story of Ferris Seminary"
    - (c) "Story of Baiko Jo Gakuin"
9. Hymn—"Where Cross the Crowded Ways of Life"
10. Announcements
11. The Lord's Prayer

ARABIA

1. Hymn—"O Worship the King"
2. Prayer—Leader ("Acts of Devotion" Page 39)
3. Five-minute talk on "The Ishmaelites and Islam"
4. Solo—"Follow the Gleam"
5. Leader's Ten-minute Talk on "Beginnings of Woman's Work in Arabia"
6. Read names of women missionaries in Arabia, with each one's station and type of work. Follow with prayer, either silent or audible, and close with "A Prayer for Missionaries" ("Acts of Devotion," Page 52)
7. Impersonation of Mrs. Dame or Mrs. Van Peursem telling about "Our Trip into the Interior"
8. Hymn and Offering—"My Hope is Built on Nothing Less"
9. Period of Guided Intercession (10 or 15 minutes)
10. Announcements
11. The Lord's Prayer

For Young People's Meetings

(1) Have the book read aloud while the society is making hospital supplies or other articles for the Sewing Guild to send to the Fields.

(2) A mock Radio Program, with one speaker or reader behind a screen for each phase of work: (a) General Work, (b) Educational Work, (c) Medical Work.

(3) Impersonations: (a) A Bible Woman or Evangelistic Missionary; (b) A School Girl or Teacher; (c) A Doctor or Nurse. Each character should tell in the first person of Sixth Decade developments in her department.

(4) Four speakers, five minutes each—

Give reasons for opinion that General Evangelistic Work, such as is done by Bible Women and other Evangelistic Workers, is of chief importance.

Give reasons for opinion that Medical Work is most important.

Give reasons for opinion that Educational Work is most important.

Show that Educational and Medical Work are really developments or phases of Evangelistic Work.

(5) After all have had the opportunity of reading "The Sixth Decade", have a Quiz Meeting. The Committee in charge of the program for this meeting should write out twenty or thirty good questions (not answerable by "Yes" or "No") and use them in some form of contest; e. g., the Leader may ask the questions one by one, and whoever first stands and answers the questions correctly may be given the slip on which the question is written, the aim being to see who will collect the most slips. Other ways of conducting this type of meeting will suggest themselves. The members of the Committee must be ready to read from the book the correct answers, in cases of doubt.

(6) Missionary plays may be arranged, using material which may be had upon application to the Woman's Board of Foreign Missions, 25 East 22d Street, New York City.

A CREED FOR THE SIXTH DECADE

(From Year Books of 1927 and 1928)

1. We believe that we are co-workers together with God.
2. We believe that there should be a missionary society in every church organization.
3. We believe the church is a missionary organization, therefore every member should be a member of the missionary society also.
4. We believe that our Lord expects both men and women to do their part in the spreading of the Gospel, as His instruction was to "go", "tell".
5. We believe this responsibility should rest equally upon all Christians, not upon a small portion.
6. We believe that each member should have a moral responsibility regarding financial matters, in the prompt payment of dues, pledges and free-will offerings.
7. We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be informed in regard to the needs of the fields and the results already accomplished.
8. We believe that there is no better way to obtain this informa-

tion than to subscribe for missionary magazines and read them; also other literature on missions.

9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.
10. We believe that through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.

By Mary A. Vale, in *The Home Mission Monthly.*

PRAYERS

From "Acts of Devotion." By permission of
The Macmillan Company, publishers

Oh God, Who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh; grant that all the peoples of the world may feel after Thee and find Thee; and hasten, O Lord, the fulfilment of Thy promise, to pour out Thy Spirit upon all flesh; through Jesus Christ our Lord. Amen.

O God, our heavenly Father, Who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him; pour Thy Spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, laborers into Thy harvest; defend them in all dangers and temptations; and hasten the time when all shall be saved; through the same Thy Son, Jesus Christ our Lord. Amen.

O Blessed Lord, Who hast never left Thyself without witnesses of Thy goodness and power, we beseech Thee to give assurance of Thy presence to those who are gone forth as Thine ambassadors in distant lands; sanctify them, we pray Thee, with the Holy Ghost; teach them to endure hardship; give them perfect mastery over the flesh, and a ready desire to do Thy Will; gird them with Thy Truth; make their hearts burn with Thy Word; that they may win souls for Thy honor and glory. Amen.

O Lord, we beseech Thee, pour out Thy Holy Spirit upon all . . . Converts, that as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Make them to be ready to do every good work for the salvation of those around them; that so by their zeal and faithful testimony, by their holy and consistent lives, they may glorify Thy Name, through Jesus Christ our Lord. Amen.

CORRESPONDENTS

Write Miss Mary L. Powles, 25 East 22d Street, about practical handwork for the Sewing Guild.

Write to Miss Anna F. Bacon, Treasurer, about practical projects for support.

Write to:

Miss Anne B. Littell for information about India.
Mrs. A. W. Hopper for information about China.
Mrs. Ernest R. Palen for information about Japan.
Mrs. Charles T. Olcott for information about Arabia.
Mrs. C. H. Van Nuis about The Baby Roll.
Mrs. Theodore Brinckerhoff about Life and Memorial Membership.
Mrs. E. R. Evans about magazines and books for Missionaries.

Letters addressed to them at 25 East 22d Street will be promptly forwarded.

Write to Miss Julia Heines about Young Women's Work and the League for Service.

Write to Miss Sue Weddell, General Secretary, about anything and everything connected with the work of **The Woman's Board of Foreign Missions of the Reformed Church in America.**

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FEB 6 1940
THEOLOGICAL SEMIN

THE SIXTH DECADE

of the

Woman's Board of Foreign Missions Reformed Church in America

1926 1935

by

SARELLA Te WINKEL

A SEQUEL TO MRS. W. I. CHAMBERLAIN'S
"FIFTY YEARS IN FOREIGN FIELDS"

THE WOMAN'S BOARD OF FOREIGN MISSIONS
25 EAST 22nd STREET
NEW YORK, N. Y.

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FOREWORD

"Time the beautifier of the dead,
Adorner of the ruin, Comforter
And only healer when the heart hath bled—
Time the corrector when our judgments err,
The test of truth and faith and love."

QUEEN ELIZABETH said, "Life is a bog—if we stop—we sink." The Sixth Decade brought changes to the Woman's Board of Foreign Missions but the work did not stop or sink under the depression.

It did cultivate the wisdom of watchful waiting and strict economy helped by the spirit of self-sacrifice.

The Board suffered during the lean years because of the imperative cuts shared by the Field and, alas! by the missionaries themselves; but there was constantly a cause of rejoicing in the loyalty of the Women's Societies which struggled so earnestly to keep on "holding the ropes."

Our Missionaries have been in truth the light that splendidly illuminates and the salt that silently operates—a blessing spreading benediction over all of our fields.

We of the Reformed Church have been given a great trust and the Lord expects us to be faithful to that trust.

We are not ready to revise the New Testament or drop out of it a single one of its alleged facts.

We believe in the miracles. We are holding fast that great trust of our primitive Christian faith that we of the Woman's Board and our Missionaries do not intend to compromise for any end whatsoever in the years before us.

Not by might nor by power but by the Spirit of the Living Christ we hope for more fruitful years.

Louise Chambers Knox,
President of the Woman's Board of Foreign Missions.

Minute adopted by

The Board of Foreign Missions
Reformed Church in America

on the occasion of the Jubilee of

The Woman's Board of Foreign Missions

January 21, 1925

The Board of Foreign Missions of the General Synod of the Reformed Church in America extends to the Woman's Board of Foreign Missions its hearty greetings on the occasion of the Golden Jubilee of its organized effort in behalf of the women and children of the lands of the non-Christian world.

The Synod's Board records its deep and heartfelt interest in the completion of a half century of nobly successful activity by the Woman's Board. During these five decades of unceasing effort and joyous achievement our two organizations have been in close and fruitful association. With the desire and purpose to accomplish a great end more effectively by means of a special form of organization, there has been developed through these golden years a partnership characterized by unity in purpose, in cooperative effort, in responsibility for the work in our fields abroad, and in the building up of our resources at home – a partnership that has been made closer by each sharing the others burdens and achievements.

The Synod's Board has gratefully marked with the passing years the growing accomplishments of the Woman's Board in organizing and uniting the women in our churches at home in support of the great Foreign Missionary enterprise of our Church, and in thus enabling them to bring about notable results on the four Mission Fields in all departments of the work in which the Missionaries of the Woman's Board have engaged. In the fifty years that have passed multitudes of women and children in Asia have heard through this agency the story of Jesus Christ and have found in Him the Way, the Truth and the Life.

The Denomination is also to be congratulated that the Woman's Board through its high ideals, its spiritual enthusiasm and its abundant faith has done so much to keep the missionary fires burning in the homes, the schools and the churches of our membership in America.

The Synod's Board begs to assure the Woman's Board of its prayerful and lively hope that the next and succeeding half centuries may be similarly crowned with the abundant blessing of Almighty God.

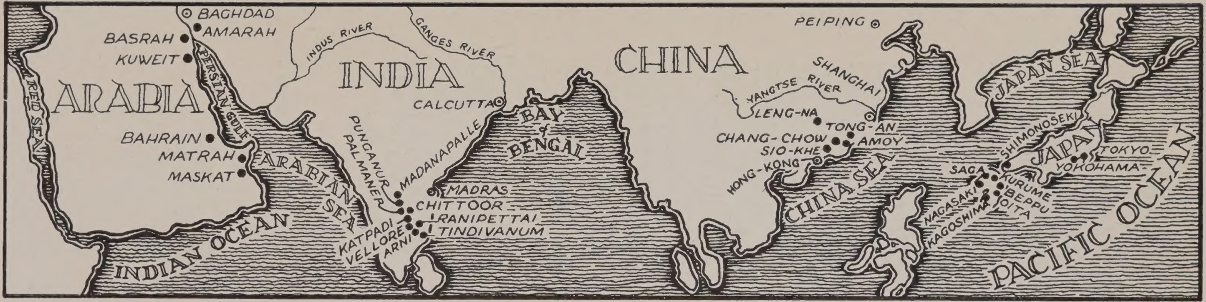
New York,
January 15, 1925

Henry Evertson Cobb
President

W. I. Chamberlain
Corresponding Secretary

(See page 8)

AREAS OF REFORMED CHURCH RESPONSIBILITY
(See pages 20, 41, 64, 83)


BAGHDAD
AMARAH
BASRAH
KUWEIT
ARABIA
RED SEA
PERSIAN GULF
BAHRAIN
MATRAH
MASKAT
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INDIAN OCEAN
INDUS RIVER
GANGES RIVER
INDIA
CALCUTTA
PUNGANUR
PALMANER
MADANAPALLE
MADRAS
CHITTOOR
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KATPADI
VELLORE
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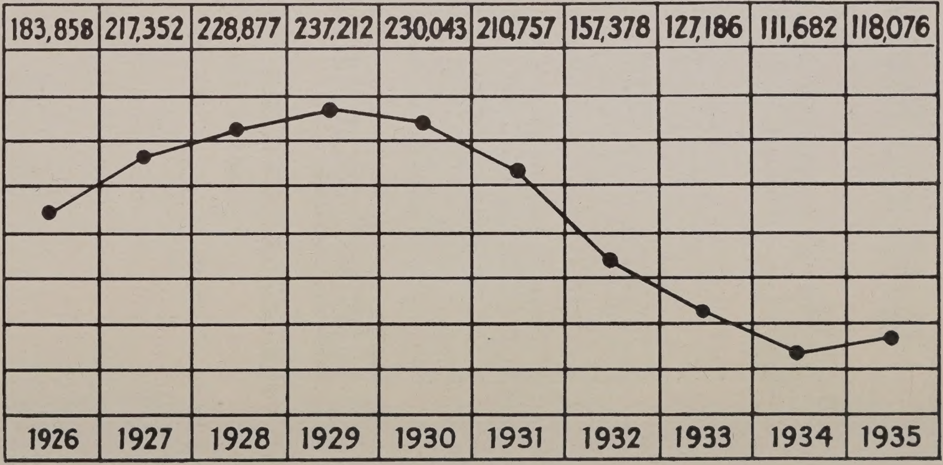
CHINA
PEIPING
SHANGHAI
YANGTSE RIVER
LENG-NA
TONG-AN
CHANG-CHOW
AMOY
SIO-KHE
HONG-KONG
CHINA SEA
JAPAN SEA
SHIMONOSEKI
JAPAN
TOKYO
YOKOHAMA
SAGA
KURUME
BEPPU
OITA
NAGASAKI
KAGOSHIMA
PACIFIC OCEAN

"DEPRESSION"—AND "RECOVERY"?
The Ups and Downs of the Treasury during the Decade (See page 12)



CO-OPERATION AT THE HOME BASE

READING TIME 30 MINUTES

IN Grandmother's home it was the fascination of visiting grandchildren to turn the helm of the big kaleidoscope and, peering into the black cylinder, watch the bits of colored glass fall into gay patterns, constantly changing, never repeated. Older grown, we study with equal fascination and with more vital interest the kaleidoscopic changes in the pattern of the world.

This Kaleidoscopic World

The shifting of the world pattern during the Decade 1926 to 1935 affected the four great countries in which our Reformed Church Missions are placed, but disturbed only indirectly our Mission areas. Japan carved off a large morsel of China and set it apart as Manchoukuo, with Henry Pu Yi of the last reigning house of China as its overlord. India received from the Imperial Government a Constitution with a limited measure of self-government, but still is restive under British control. Arabia, at the expiration of the post-war British protectorate, became an independent Kingdom, her membership in the League of Nations conditioned on full religious liberty. Simultaneously, in the silent operation of God's plans, have come about changes in our Mission fields, some in the natural process of normal growth, some the forced result of economic pressure.

Re-planning and Re-affirming

This Sixth Decade in the history of the Woman's Board of Foreign Missions has been a time of "re-everything"—re-thinking, re-planning in preparation for the inevitable re-making of missionary policies, which has already begun. In all this reorganizing, however, the elemental aim of Missions, like the clear, crystalline background against which the kaleidoscopic colors play, remains unchanged—To make Jesus Christ believed in, loved and followed, potent in human lives and relationships. This aim unites in ever strengthening bonds the Christian forces—denominational, interdenominational, international—throughout the world, and that Co-operation which marked the Fifth Decade goes marching on.

Getting Together

Progress in worldwide co-operation was exemplified by the International Missionary Council in its Conference at Jerusalem in 1928 and its Heernhut Conference in 1932. Since 1921 the Council had bound together the national missionary organizations of the "sending countries." At Jerusalem it drew its circle wider to include the national Church groups of the "receiving" or "Mission" lands and brought together delegates of fifty-one nations, half of them members of the "younger churches" born of the Mission enterprise, among them a number of outstanding women of noteworthy ability. At Heernhut the Council stressed "the third stage in co-operation," the merging of forces on the Mission field; "No longer 'your work' and 'my work,' but 'our work,' which is the best point of view from which to recognize it as God's."

The Foreign Missions Conference of North America in 1934 took into alliance the Federation of Woman's Boards of Foreign Missions as its "Committee on Women's Work." A woman Secretary was added to the staff of the Committee of Reference and Counsel. The Committee on Women's Work, continuing its former activities,—such as co-operation in the Women's Christian Colleges of Asia, the dissemination of Christian Literature in the Mission Fields, the promotion (jointly with the Council of Women for Home Missions) of the World Day of Prayer,—assumes new responsibilities, ranging from membership in all committees of the Foreign Missions Conference to the Vice-Chairmanship of the annual meeting. In 1935, Mrs. Thomas Nicholson of the Methodist Board was actual Chairman of the Conference.

The interdenominational Day of Prayer, begun in 1900 by the Central Committee on United Study, became in 1927 the "*World* Day of Prayer" and drew into its fellowship the Christian women around the world. In 1935 it gathered in its westward sweep the prayers of more than fifty nations from New Zealand to Hawaii.

Prayer and effort for World Peace strengthened the bond between Mission Boards and other Christian organizations aspiring to the same ideal.

The Home and Foreign Mission Conferences at Northfield became merged in 1934, to be known thereafter as the Northfield Missionary Conference.

Within the past Decade several denominations merged their various Boards into larger units. Our own Board of Foreign Missions invited the Woman's Board to a larger measure of consultation and co-operation. Three members of the Woman's Board now sit in the meetings of the Board and its Executive Committee, and the Secretary and the Foreign Corresponding Secretaries of the Woman's Board are included in Synod's Board's field committees. When emergencies arise or matters of common policy need consideration, members of the two Boards meet in helpful comradeship.

Our four Mission Boards joined hands in a Department of Missionary Education to promote the study of Reformed Church Missions in Sunday Schools, Young People's organizations and adult Church groups. The re-organization of the Boards of Education and Publication, ordered by the General Synod of 1934, placed this Missionary Education Department under the Board of Education, though still financed by the four Boards of Missions.

To unify the presentation of Missions to the women and young women of the Church and to act together in the development and education of women's and young women's societies, which are auxiliary to both Boards, the Woman's Board of Foreign Missions and the Women's Board of Domestic Missions formed in 1934 a "Joint Committee of the Women's Boards." The Program Series for 1935-36, "Pioneering Today," was a product of this union, as was also the Leaders' Conference held in New York in the fall of 1935, but these do not rightly belong within the Sixth Decade.

Celebrating the Jubilee

In January, 1925, the Woman's Board of Foreign Missions celebrated its Fiftieth Anniversary in a four-day program throughout the country and the Mission Fields, with record-breaking contributions from its loyal constituency and with the following noteworthy achievements of the Jubilee Year, 1924:

86 new societies
4000 new members
800 babies added to the Baby Roll
20 new women missionaries
$240,597.28 receipts for the year, exclusive of the Jubilee Fund
$126,501.92 in the Jubilee Fund

The regular receipts ($240,597) included gifts of over $42,000 towards the reconstruction of Ferris Seminary, destroyed by earthquake in September, 1923.

On Jubilee Day, Dr. William I. Chamberlain made a gracious personal gift to the Board of a Russian silver cross acquired by him from an Assyrian priest in his recent visit to Arabia. As Secretary of the Board of Foreign Missions he presented an engrossed testimonial from the Board.

When the amazing results of the Jubilee were reported on the actual Birthday, January 21, four obvious lessons were drawn for the new Decade:

That believing prayer works.
That the Church's resources in life and money have never been fully released.
That God still honors the prayer for laborers for the harvest.
That He, by the action of His power within us, is able to do exceeding abundantly, above all that we ask or think.

The Jubilee Fund was allotted for building or reconstructing as "Jubilee Buildings":

In China—The Amoy Girls' Middle School—gift of the Women of The Western Synods.
In Japan—Two residences for missionaries at Ferris Seminary.
In India—The Women's Industrial Home at Palmaner; The Nurses' Home at Madanapalle—gift of the society of Flatbush, L. I.; The Nurses' Home at Scudder Memorial Hospital, Ranipet.
In Arabia—The Girls' School with missionary residence at Basrah.
The Children's Jubilee Offering provided better quarters for the Babies' Homes in Amoy and Vellore.

The unsolicited gifts of love and appreciation from the Christians on the Mission Field, $354.79, were expended on the field.

In the fall of 1925 the President of the Board, Mrs. De Witt Knox, visited the western churches to express for the Board and the Amoy Mission grateful appreciation of their Jubilee gifts of $31,498.96 for the Girls' School at Amoy. The Corresponding Secretary, who had served as Chairman of the Jubilee Committee, made a friendship visit to India and Arabia, returning to bring greetings from the fields to the May Anniversary. In her absence the Home Office was cared for by the President, Mrs. Knox, and by Miss Lawrence and Miss Martha Andersen assisted by Miss Annie Wyckoff, Miss Bussing and other volunteer helpers from the Board.

Mrs. Chamberlain's "Fifty Years in Foreign Fields" became the text-book for the following year. A resumé of this Jubilee History translated into the Holland language by Dr. W. J. Van Kersen was the last attempt of the Board to publish missionary information in their own tongue for the diminishing generation of Holland women who do not understand English—those staunch supporters of the Mission cause, whose homes have sent many sons and daughters to the Mission Field and exerted an inestimable influence on future generations.

After the Jubilee, charter societies and societies that enlisted in the Woman's Board of Foreign Missions soon after its organization began celebrating their Fiftieth Anniversaries, making "golden gifts" to the Woman's Board Treasury. Each year brings more and more of these half-century observances. Since the Fiftieth Anniversary of the Women's Board of Domestic Missions, in 1932, the auxiliaries have commemorated fifty years of service to both Foreign and Home Missions. Missionary Societies in New Utrecht, the First Church of New Brunswick and the Church of Glenville, N. Y., organized for missionary service before the Boards, celebrated shortly afterwards their One Hundredth Anniversaries.

Rebuilding Ferris Seminary

Scarcely was the Jubilee celebration past when it became necessary to decide whether our Ferris Seminary should arise out of its ashes and continue "one of the strongest outposts for Christ that the Reformed Church has in the East." Mrs. Chamberlain has recounted in her history of the Fifth Decade the tragic story of the earthquake of 1923, which totally destroyed the Seminary buildings and cost the life of the Principal, Miss Jennie Kuyper. Miss Kuyper's Christlike character in life and Christian heroism in death should be often reviewed as an inspiration to high endeavor and an incentive to self-forgetting Christian service. In 1929 Ferris Seminary stood once more upon the Bluff, overlooking a new Yokohama—a monument to the sacrificial service of Jennie M. Kuyper and evidence of the unfaltering confidence of the Reformed Church in America, the loyalty of Ferris Students and Alumnae and the appreciation of a host of Japanese friends, both Christian and non-Christian.

Inventing New Devices

The experience of "hilarious giving" to the Jubilee and Ferris Reconstruction Funds and the participation in some new methods promoted by the Board, "The Measure of Growth," "The Ladder of Loving Service," "The Woman's Exchange," "First Fruits," each covering a two-year period, seemed to awaken in the women of the Church a recognition of Missions as their work rather than the work of the Boards. Throughout the Decade they have increasingly taken the initiative and exercised their ingenuity in devising new ways of promoting interest, new means of securing funds.

Observing a 300th Birthday

In 1928, when the whole Reformed Church was celebrating the Tercentenary of the founding of the Church in America and the names Michaelius, Bogardus and Megapolensis were on every tongue, the President of the Board, Mrs. Knox, wrote an illuminating sketch of "Women of Old New York" and organized two hundred present-day women of the Reformed Church into a

Women's Tercentenary Committee. Mrs. Edgar Romig, one of the younger members of the Board, assisted in producing the great Tercentenary Pageant. There was a spirited Conference of the Board with Classical Committee women and officers of Classical Missionary Unions. Because of the disparity in numbers between men and women Missionaries the Woman's Board agreed to increase the "missionary maintenance" side of its budget by $15,000 to include the salaries of sixteen missionary wives engaged in work for women and children. In consequence several churches and societies adopted missionaries for support. The Sunday Schools, uniting to adopt their "Own Missionary," so generously over-subscribed Mrs. Mason Olcott that the next year they were able to support two missionaries. Other organizations made a 10% increase in their contributions. Thus was achieved in 1929 the peak budget of the Sixth Decade, $228,877.

Relying on God

The success of the year 1928 was definitely attributable to prayer. At the May Anniversary Mrs. Henry J. Scudder had besought us to "make a business of prayer, not just talk about it." Miss Sarah Bussing closed her report of that day's program with the Master's words: "Hitherto ye have asked nothing in my name; ask and ye shall receive." Prayer partnerships were formed between workers at home and missionaries abroad through assignments made to Life Members or by voluntary selection. The Worldwide Day of Prayer was observed for the first time in all our Mission Fields; 150 women assembled at Vellore, 75 in the Moslem City of Baghdad. Prayer cleared our vision to the solution of many perplexing problems, brought gifts into the Treasury, procured desired property on the Mission Field, completed Jubilee buildings, finished the Ferris Fund. We experienced in those days the power that is generated by united, believing prayer and were made conscious of our utter dependence upon it.

Commemorating a Centennial

In 1932, with thanksgiving for "the significant service our Church has been permitted, under Providence, to render" by sending Christian influences "into the very life currents of the four great peoples of Asia," and with renewal of allegiance to the Christ who "is alive and creative in human life in these troubled days in which we live," the Board of Foreign Missions celebrated its One Hundredth Anniversary. The Woman's Board, as a part of the co-operation of the Women's Centenary Committee, organized a Family Reading Contest in the churches. Miss Charlotte Wyckoff, at home on furlough from India, wrote the Centenary Pageant, "The Highway of the Lord," for use throughout the Church and helped present it in the New York celebration. The Centenary culminated in a memorable Missionary Day at the meeting of General Synod in the historic First Church of Kingston.

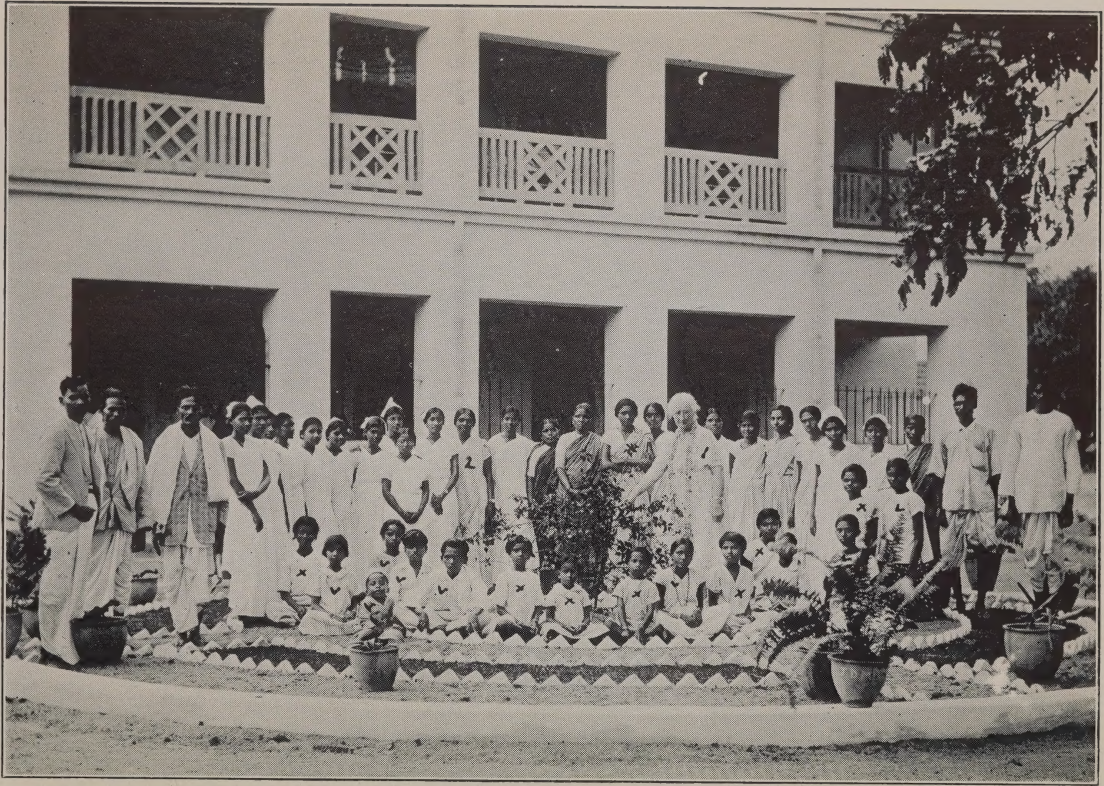
Shortening the Cords

Financially, it was an unfortunate time for such an important anniversary as the Centenary, for though the special gifts for Centenary projects amounted to nearly $45,000, such stimulation of interest could not produce regular revenue in a time of unemployment and reduced incomes. The next year (1933) saw the appropriations for Mission Work reduced 15% below the figure for 1931. After the "peak year" of 1929 the financial crisis that had come upon the country in 1928 began to show its effect upon Board resources. The Secretary's report for the year 1929 had closed with brave words: "We must not write 'Deficit' above our growing and prosperous institutions nor turn away students and patients for lack of funds. The schools that we have built must not fail or be discouraged for lack of staff or equipment. The Evangel must not be stopped on its way to the up-country villages for lack of Bible Women to carry it." *"Launch out into the deep"* became the annual challenge of the President. Brave words! But what happened?

With 1930 began the downward trend of contributions consequent upon the worldwide financial Depression. Appropriations from the Treasury for the work in four fields and home administration, which in 1929 called for a total budget of $237,000, were proportionately reduced in each subsequent year till they reached

THE DEPUTATION IN INDIA

George D. Hulst, W. J. Van Kersen, Gertrude Dodd, John W. Beardslee, F. M. Potter, with the Arcot Mission and Assembly (See page 15)



MARY LOTT LYLES STAFF AND HOSPITAL BABIES

(1) Dr. Hart, (2) Dr. Chorley, (Background) The Jubilee Nurses' Home

(See page 8)

in 1934 the low level of $111,000. From year to year economies more and more drastic had to be made both at home and on the field. When Miss O. H. Lawrence, with a notable record of forty-eight years of devoted service, retired from her activities as Editorial and Educational Secretary, no attempt was made to fill her place. Her duties were assumed and are still carried by the three remaining members of the staff. Though there was greater need than ever to keep the work before the Church, publicity was curtailed. The sending of eastern Board representatives to western Conferences was temporarily discontinued.

Retrenchment on the Mission Field was stubbornly resisted by the Woman's Board. When Synod's Board proposed a further reduction of ten per cent, the Woman's Board protested that Woman's Work should not be cut and summoned the women of the Church to a ten per cent advance. But the day of reckoning had to come. "The Board may vote a budget," wrote Dr. Potter, "but the whole Church must work together to raise it." "Depression" took its toll of all alike, even of the most ardent and the most well-to-do supporters of the work. At the end of the year 1932-33 the women failed to meet their obligations to Synod's Board by $14,559.00, almost the full amount of those extra salaries so blithely assumed five years before. Again in 1933-34 they fell below appropriations to Synod's Board by $12,250.00. By special gifts, by sale of old gold and jewelry and by other devices for extra income, the women of the home church raised $3,095.55, which, added to delayed gifts and interest, made a total reduction to April, 1935, of $5,152.41 on this deficit, leaving a balance due $21,656.59.

To Board Members, Missionaries and the Church at large Synod's Board proposed a self-denial fund. Furloughs were postponed a year to save expense of travel. Some older missionaries voluntarily advanced their retirement to enable younger missionaries to return to the field. Some younger missionaries at home on furlough were retained indefinitely, forced to seek fields of service in America in order to transfer the funds for their maintenance to the support of mission work. One missionary gave up her salary for two years to keep another missionary on the field. Many stories of sacrifice came from the Missions. Bible women, dismissed or reduced to half pay, continued to give full time service. Members of the Christian Church in India, co-operating with the missionaries, averted a deficit at the end of the year by prayer and sacrificial gifts. A group of lepers in a hospital proposed to give up a day's food to send money to the poor in America!

In 1930 the President's message had besought the women of the Church to stand by eighty women missionaries; in 1935 we could count only seventy. No new missionaries were being sent to replace losses by death and retirement. China called in vain for three women evangelistic workers to help gather the ripening harvest; Japan had a yawning gap in its educational staff; Arabia, with three women's hospitals, had only one woman doctor, and the work in all fields had been critically curtailed.

Smiling Through

As every phase of Mission Work felt the pinch of decreased appropriations from home, there was danger that misapprehension of the true cause—suspicion that the Church in America was no longer seeking "first the Kingdom"—might dishearten the missionaries and weaken the morale of the younger churches. The case was quite the contrary. The girls of Madanapalle School at a hilltop vesper service prayed: "Take away the depression in America that the Gospel of Love may continue to spread in India." Missionaries met both personal losses and cuts in their work with a fine spirit of co-operation, and the peoples of the East were spurred to assume more and more responsibility for the work that they have come to regard as theirs as much as ours.

The Sewing Guild seemed to thrive on adversity. The Baby Roll fell from 601 enrollments in 1925 to 171 in 1923; Life Memberships, too, decreased in number; still the Sewing Guild prospered. Women, young women and children were moved to send special boxes on account of the need of women and children in the mission fields, "which," they said, "the empty pockets of the missionaries cannot supply." In 1932 the Sewing Guild completed its 35th year with a record shipment of 147 cases of "garments, notions, scrapbooks, hospital supplies and sundries."

Only visitors to the basement of the Church House can realize the tremendous task performed by the Chairman of the Sewing Guild Committee in sorting and packing the great boxes in the summer heat and in promotion throughout the year. One of the recipients characterized the boxes as "A message from home, a message of love and good-will from our friends in the homeland."

Indications that even in adversity God had a plan in which all things were working together for good will be found in the pages recording the development of the work in the Mission fields. The Christian Church abroad assumed greater responsibility, moral, administrative and financial. Native leaders, developed by Mission institutions through the previous decades, gave increasing evidence of ability to lead, particularly in the field of evangelistic work.

Surveying the Fields

So many commissions and deputations visited the Mission Stations during the first half of the Decade that missionaries were swamped in questionnaires and Boards were submerged in surveys. Round-the-world travelers brought back to the Church at home eye-and-ear witness of the progress of the Kingdom and of the great need of Christ as *the* Saviour from "this present evil world."

A Reformed Church "Deputation" was sent in the fall of 1929 to survey our own Missions: Dr. F. M. Potter, Dr. W. J. Van Kersen, Rev. George Hulst, Dr. J. W. Beardslee, Miss Gertrude Dodd (already in India) and Miss Cobb, the Corresponding Secretary of the Woman's Board. Mrs. D. V. B. Hegeman joined the party in India and was present with them to bear the greetings of the Woman's Board to the 75th Anniversary of the Arcot Mission. They returned bringing testimony to the splendid character of the representatives of our Church in the Mission Field, reporting them "alert to the possibilities of the changing situations." In the Arcot Mission in India they found nearly 25,000 open followers of Christ; "a system of education which looks beyond book knowledge to practical Christian living"; "an influence exerted by wider Christian contact that reaches out into isolated villages." In China and Japan they found evangelistic campaigns newly launched; in China, the Five Year Movement with its watchword "Revive Thy Church, O Lord, *beginning from me*"; in Japan, the Kingdom of God Movement, under the inspiration of Toyohiko Kagawa, aiming to cover the Empire with a more abundant life through Christ and his gospel of Love. In Arabia, still a pioneer field, they found "Christian friendliness removing barriers of distrust and hatred." In the Union Mission in Mesopotamia they found, besides our flourishing girls' school in Baghdad, an eager group of young missionaries devoting themselves almost exclusively to direct evangelism in city and country.

Other Deputations, both lay and professional, have visited our fields in the course of their general surveys. With a view to strengthening relationships between the "sending country" and the Mission field, or economizing forces, or increasing the effectiveness of accepted methods, commissions of inquiry have raced across the oceans and rushed by motor over newly constructed concrete roads into interior stations and up-country villages. The reports of special commissions appointed by co-operating Boards have furnished background for careful and rewarding study. The Laymen's Inquiry, though it wrought consternation by its sensational methods of publicity, its unsatisfactory theological position and its criticism of missionaries and their work, had at least the effect of flashing the great World Mission of the Church before the eyes of the Christian community at large. Whether or not conversions to the Mission cause resulted from its presentations, the Church is indebted to it for calling so vividly to attention the need for modernizing mission methods to meet the conditions of the times and the problems with which Boards and interdenominational committees constantly wrestle. One particular emphasis of the Laymen's Inquiry was the need for closer co-operation of missionary forces on the field and at home.

Stepping Out in Education

The Sixth Decade has seen extraordinary development of Missionary Education in our Reformed Church. It began in the Department of Missionary Education set up by the four Mission Boards with a half-time secretary and a directing committee of Board Secretaries. A series of "Tercentenary Missionary Leaflets" was prepared for Sunday Schools, but it was quickly discovered

THE DORCAS SOCIETY AT MADANAPALLE
Miss Sarella Te Winkel (right) Miss Josephine Te Winkel (left)
garlanded as guests of honor (See page 58)

FIRST ASSISTANT OF THE MISSIONARY
Miss Jin with Miss Bruce (See pages 22 and 35)

VOLUNTEER EVANGELISTS IN TRAINING
(See page 23)

that the education of the *whole church* required attention. Miss Sue Weddell, who had recently become Secretary for Young Women's Work, was asked to share her time with the Missionary Education Department and became the organizer, director, counselor and inspiration of the combined Department of Young Women's Work and Missionary Education.*

This combined department, with one Secretary and one office assistant, became responsible for the education of three groups, the Young Women's Leagues for Service, the Sunday Schools, and the Christian Endeavor and Young People's Societies. The emphasis of the Department from the start was on World Friendship and training for Leadership. Underlying this intensive cultivation of the young men and young women of the Church is the realization "that the world has tasks ready to be attempted and accomplished by young people with high Christian idealism and sacrificial courage, mobilized to put their ideals into action."

There had been interdenominational study-books for women, young people and children and interdenominational conferences for training in missionary leadership, but, since the days of Dr. A. De Witt Mason and Mr. Harry Kinports, no systematic study of our Reformed Church work and responsibility. The Report of the Deputation, prepared by Dr. Potter, entitled "The Situation in our Mission Fields," made excellent groundwork for such study. In connection with the Centenary of the Board of Foreign Missions "Roadbuilders; a Study of the Foreign Missions Program of the Reformed Church in America" was written by Miss Weddell. It presented in popular form the five important phases of missionary work: Evangelism, Education, Medicine, Social Service and Co-operation with the Younger Churches in the Mission Field. A loan library for leaders was set up to provide "fuel for missionary fires," admirably supplementing the more general circulating library of the Woman's Board of Foreign Missions. The systematic educational program evolved during these few years looks to the inclusion of Missions in all departments of the Church life and is providing material graded to the needs of all.

***In 1936, Miss Weddell having become Secretary of the Woman's Board of Foreign Missions, these two departments were separated, each with a full-time Secretary.**

To the interdenominational Missionary Conferences of Northfield, Silver Bay (discontinued after its 30th Anniversary, 1933), Winona and Lake Geneva, were added Reformed Church Young People's Conferences at Pine Lodge (discontinued for financial reasons after 1934), Stony Brook and Burden Lake, in all of which the missionary emphasis is strongly stressed. Other denominational conferences for young people were in prospect at the end of the Decade.

From the time the Department of Missionary Education began to function as the truly educational arm of the four Boards of Missions, its aim has been "to put up to the young people a true picture of the need of the world for Jesus Christ and a ringing challenge to take their rightful place as Christian citizens in helping to meet this need." Each year has seen new developments in the process of education: "the integration of Missions into the Sunday School curriculum, of World Friendship into Daily Vacation Bible Schools, programs for the study of denominational missions in Young People's Societies, introduction of Mission Study courses in denominational summer conferences; Leaders' Institutes for those who are called upon to teach Mission Study books; Missionary Round Tables, east and west, to display materials and give counsel on increasing missionary interest through every avenue of the church life." Programs have been prepared for denominational use and taught in summer conferences,—"Becoming World Citizens" for young people, "Roadbuilders" for adults. The Youth Fellowship, born of the expressed desire of our young people to know the work of the Reformed Church and to be given a definite part in it, has demanded and received instruction as to methods and ways to get into action.

Growing Up

The organization of the "Young Women's Branch" of the Woman's Board of Foreign Missions on November 20, 1900, was recognized in Mrs. Chamberlain's book as "one of the most important and far-reaching movements inaugurated by the Woman's Board." At the end of the Fifth Decade, through the devotion and organizing ability of Miss Frances Davis, it had become "The Committee on Young Women's Work" in harmonious accord with a similar committee of the Women's Board of Domestic Missions. Succeeding Miss Davis, Miss Mildred Lang, in two short years of effective and devoted service, made herself greatly beloved by the young women of the Reformed Church. Her Christlike life, her early death and the impressive memorial service held in the Marble Collegiate Church made a deep and lasting imprint on many of her young friends. Miss Evelyn Zwemer's service, too, was brief, for her physical strength was unequal to the arduous task, but in two years she had organized forty new Leagues for Service and had started the progression of leagues whose members were no longer "young" towards full affiliation with the Women's Boards.

In 1930, after many vicissitudes, through which the members of the Young Women's Committee had guided the Department with truly remarkable devotion, came Miss Weddell. More Young Women's Leagues were added. More older Leagues accepted full affiliation with the Women's Boards, so that there evolved naturally a group of Women's Church Leagues of business and professional and young married women, intermediate between the Young Women's Leagues and the Women's Missionary Societies and related directly to the Boards.

The Unfinished Story

Closing her history of the first Five Decades in 1925, Mrs. Chamberlain wrote: "We must not lay down this history with our thoughts centered upon the past. The future is hidden in it." Of that future the first ten years now stand revealed. In their passing they were like a cinema, moving so swiftly that we were not always clear as to the progress of the plot. In this review we have moved the gauge to slow motion to see *what* has been happening and something of the *why*. The record reassures us that all things *are working together* towards God's eternal purpose even though we may not know at just what point we are today in His unfinished story.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

THE AMOY MISSION, CHINA

READING TIME—45 MINUTES

THE City of Amoy, gateway to the Amoy Mission, is situated about 300 miles north of Hongkong on Amoy Island. This island is one of the most picturesque on the China coast and has a fine harbor. The Island of Kulangsu, where the foreigners live, is within easy rowing distance and is a charming place.

Our Area of Responsibility

The other stations of the Amoy Mission are up-country stations. *Tong-an,* at the head of a small river reaching out from Amoy to the north, is a walled city with 40,000 inhabitants and suburbs teeming with a population greater than that of the city itself. *Chang-chow,* a city of over 300,000, lies about 30 miles west of Amoy. It is situated on the West River, in an extensive plain with hundreds of villages thickly populated. *Sio-khe,* 60 miles southwest of Amoy, is a town of thousands of inhabitants. It lies in a beautiful, populous valley on the West River at the head of navigation. *Leng-na,* farthest away from Amoy of the up-country stations and last to be acquired, is in the North River District—a great District of 2000 square miles with cities ranging in population from ten to forty thousand. Leng-na is the political capital of this District and is situated where the population is most dense.

In the early days travel from Amoy to the up-country stations was not easy. Most of the transportation was by boat and by sedan chair. During recent years many motor roads have been built, making it much easier than formerly to go about the country, provided bandits or Communists or "Reds" are not abroad. During the greater part of the Sixth Decade, however, itinerating in the up-country districts has been much hindered because of political disturbances and bandit raids.

Since 1929 it has been impossible for missionaries to work in the North River District, though some, both men and women, have ventured in for the strengthening of the faithful Chinese

Christians. In May, 1929, Communists, entering Leng-na, looted the three missionaries' homes. They entered but did not greatly harm the schools and the Fagg Memorial Hospital. Dr. Holleman was carried away but after thirty days escaped in a miraculous way and joined his family in Amoy. The women and children of the missionary families had hidden in a Chinese home and by wearing Chinese clothes had been able to reach Amoy ahead of him.

For a time the Communists watched the Christians so closely that no news came from the city, but in 1931 reports filtered through about the persecutions of the Christians and their noble witness. Although forbidden to hold services, they had continued to meet in small groups. A missionary who visited Leng-na in 1934 wrote as follows:

"It is no exaggeration to say that greater changes have taken place in Leng-na during the past five years than during any 100 years in the city's previous history. The many changes of Government brought hardships to the people. Many fled to regions of safety, many were stripped of all their possessions and many were put to death.

"It was with mixed emotions that I faced the group of Christians on Sunday morning in their meeting-place, an old ancestral hall. They had come in from the villages, some as far as ten miles, to attend the services. In the back seat sat the Bible Woman. She it was who had remained at her post during the years of terror and had brought comfort to the more timid souls and, when threatened, had borne this brave testimony: 'You may do with me as you will, but I belong to Jesus.' Chhiang Ho, the deacon, was also there. Lands and fields were his no more. He knew what it was to sit behind Communist prison bars and to feel the smart of their rods. There were many others whose faith had been sorely tried. They were as those who had come out of 'the great tribulation' and had remained faithful."

During these days of financial depression it is encouraging to hear of a church that is able to balance its budget. This little group reported a balance of $130. Only faithful stewardship of the little they had left after years of Communism could have brought this about.

EVANGELISM

Bible Women

In the forefront of any Evangelistic activity is always the Chinese Bible Woman. She is the First Assistant of the woman missionary and the Chinese pastor. She is the Church caller, the comforter of the sick and the one who exhorts the backsliders. She goes about all day witness-bearing, and in the evening she may be found teaching women and children and even men to read. When Sunday comes she often does the work of a preacher.

The services rendered by Bible Women are much appreciated by the Chinese Church. One lean year when there was a question in the Sio-khe Church as to whether they should be able to pay the salary of a certain Bible Woman, up spoke the Chinese pastor's wife: "If the Church cannot afford to pay for her, we shall pay her out of our own salary, we need her so badly." Of the twelve Bible Women connected with the Amoy Station in 1928, all but four were supported by the Chinese Church.

A number of the Bible Women are High School graduates with special training in some Theological Seminary or Bible School. Increasingly, better educated Chinese women are preparing themselves for direct Evangelistic work.

As more and more Christians are being gathered into the fold we read more and more of special meetings and conferences. In 1933, in Tong-an, in connection with the "Five Year Movement," a week of such special meetings was held. A Bible Woman employed by the Women's Missionary Society of South Fukien was invited to be the guest speaker. She expounded the first eight chapters of Romans so beautifully that many of the women said they never before had understood so clearly what it meant to be saved.

Lay-Workers

The year 1934 was a memorable one for the Christians in Amoy. Early in the year fellowship groups were formed which were marked by a deep spirit of prayer and devotion. Later the Chinese evangelist, Dr. John Sung, who had spent eight years in colleges and universities in the United States, came to Amoy at the invitation of Synod's Five-Year-Movement Committee. He aroused thousands of young people as well as the church at large. Dr. Sung was followed by Dr. Sherwood Eddy, invited by the National Committee of the Y. M. C. A. Inspired by these speakers, Christian men and women in Amoy and other stations formed themselves into bands to help inquirers. Three hundred girls in the Amoy Girls' High School organized themselves into such bands and held meetings and taught non-Christian men and women to read the Bible.

Y. W. C. A.

The organization of the Young Women's Christian Association in Amoy City, to which the women missionaries of that place have devoted much time and thought, is a development of the Sixth Decade. This Y. W. C. A. had a long experimental period but was regularly organized in December, 1933. It now has a membership of about 250, to whom it is offering many opportunities for education and development. The Chinese members of the Board of Management are actively interested in all the projects of the Association and give much time to carrying them out. A zealous Christian spirit pervades the work of the Association, and many girls and women are being helped in their spiritual lives.

About this new undertaking Miss Green wrote in the Woman's Board Report of 1935:

"Early in the new year the newly elected trustees held a retreat. In a beautiful rest-house in a quiet garden we spent the day considering opportunities for service and our program for the year. Miss Shao of the National Committee prolonged her visit so that she could be with us that day. The officers of the Association with Miss Fang, our General Secretary, have followed with devotion and enthusiasm the program laid down at that time.

"Our new home, three small but cheerful rooms in the house of one of our trustees, has been the center of useful and inspiring activity. In both spring and autumn we have conducted classes in various subjects. Some, such as English and "The Thousand Characters" and Music, have extended through the whole year. The monthly meetings have been varied in character—a Mother

Program, an Easter Program, a Literacy Program, a Musical Program and others.

"One of the outstanding features of our autumn program was a Sale of Goods. We learned valuable lessons in co-operation and fellowship as well as earning a tidy sum of money."

The Woman's Home Missionary Society

This Society was started as a national movement early in the Sixth Decade and now has 12 branch societies and 800 members in the churches of the South Fukien Synod. It has a General Secretary and through preachers and Bible Women is carrying on work in five places throughout China.

Christian Literature

During recent years, in the struggle for power, guns and cannon have been considered of supreme importance in China. However, more and more the people are coming to understand that "the pen is mightier than the sword." Propaganda of all sorts is the order of the day. Unfortunately, in the mass of printed matter now flooding China there is much that is harmful. The Christian forces must cope with this situation, and the women missionaries of the Amoy Mission have been doing not a little along this line, as may be seen from the following list of publications which have appeared during the last Decade:

Miss K. M. Talmage—Collections of short stories and incidents, printed in the Romanized Colloquial. Translations of Hymns.

Miss M. E. Talmage—Bible Study Books on the Gospels and Epistles.

Miss K. R. Green—A number of short biographies, including the Lives of Florence Nightingale, Lincoln, Pasteur, Washington, Tolstoy, Livingstone and others, many of which have been published in both Chinese and English.

"Family Worship," in two volumes; "My Witness," a translation of the life of Dr. Soong, the Chinese Evangelist; "The Life of Robert Morrison," translated into Chinese character, written to celebrate the Centenary of his death.

Mrs. H. P. De Pree—"Religious Education in the Home."

Mrs. W. Vander Meer—Articles on Home Nursing in the "Church News."

Miss L. N. Duryee and Miss M. C. Morrison—The Sunday School Daily Readings.

Mrs. W. R. Angus and Miss Morrison—The "Church News."

Everybody—Articles, leaflets, plays and letters for publicity.

For several months each year Miss Green is loaned to the Christian Literature Society in Shanghai and during that time is engaged in preparation of literature in conjunction wth two Chinese women.

Methods of Evangelism and Social Service

1. Bible Institutes for two or three weeks to train leaders.
2. Short-time Schools, for a week or two at a time, in the churches.
3. Voluntary Gospel Bands, many of them results of Revival Meetings.
4. Children's Meetings: "Neighborhood Sunday Schools" to reach children that are not reached through the schools.
5. Conferences for developing spiritual life: for Women Students, Teachers, Young People.
6. Evangelistic Centers where Children's Meetings, Bible Classes, Public Lectures, Clinics and other Christian activities can be carried on.
7. Daily Vacation Bible Schools.
8. People's Popular Education, conducted by the Chinese Church, to teach women to read.
9. Slave Refuge, opened and run by a group of Chinese Christians, to rescue slave girls.
10. Public Health Work: Classes in pre-natal care, Better Babies campaigns, Clinics, Vaccinations and Inoculations, Public Health propaganda, Physical Examination of school children.
11. Group Meetings for Christian Fellowship.
12. More general celebration of Church Holidays such as Christmas, Good Friday, Easter. These are now much more widely observed than formerly by the Chinese churches, the schools and the Christian community at large.

INSTITUTIONAL WORK

Schools for Women

The Amoy Mission has Women's Bible Schools in five centers: Amoy, Sio-khe, Chang-chow, Tong-an and Leng-na.

Tong-an, Sio-khe and Leng-na, for lack of funds, have been having short-time schools for a few weeks at a time instead of full-time schools as formerly.

In these Women's Schools one finds three classes of pupils:

1. Those just out of heathenism, desiring to learn "The Way";
2. Those who have had some Christian instruction and wish to learn to read and to study the Bible;
3. Those in training to become Bible Women.

The pupils range in age from girls in their teens to women as old as seventy-five. After a few months of study some of the women, even some of the older ones who have never learned anything out of a book before, are able to read the Romanized Bible.

By means of these Women's Schools a wide rescue work is carried on. A child of twelve was stolen from her village by soldiers, who took her to Amoy and sold her to a woman who intended to train her to become a singing girl in a brothel. Providentially she escaped and found her way to the Slave Refuge in Kulangsu and later was admitted to the Bible School. One young woman, when thinking of becoming a Buddhist nun because she had lost her husband and children, was persuaded to enter the Bible School at Amoy. She soon decided to become a Christian and made such rapid advance in her Christian life that four years later she was working happily as a Bible Woman in one of the Amoy churches. Another pupil married a teacher in a Christian school. The following sentences are quoted from a letter written by her to a missionary: "I do not know why the Lord has loved me so much. I do not know how to repay Him.—The Lord has saved me from leading a very sinful life. I thank Him with a very full heart for His goodness to me."

A well-to-do woman, a mother and grandmother, after a course in a Bible School wanted to do something for Christ in her village. Most of her neighbors were non-Christians, many of whom spent much of their time in gossip and gambling. This Christian woman was led to open a little school for her non-Christian neighbors. She persuaded a number of them to come to her house, where she had prayers with them each morning and tried to tell them of Christ. Afterwards she and her daughter taught them for an hour or two in the morning and for another hour in the afternoon.

Eighty per cent of the women who attend Bible Schools become Christians, and they are the backbone of the village churches. Many of these women have to go back to non-Christian homes but are often found even after many years holding fast to the Gospel in the midst of many trials and temptations.

The "Charlotte Duryee Bible School" in Amoy, oldest of these Women's Schools, has now passed its fiftieth birthday. Miss K. M. Talmage, head of the school for twenty-four years, resigned at the end of 1933, and Miss Lily Duryee was appointed in her place. Miss Talmage is held in loving remembrance and gratitude by the hundreds of women who have been under her influence. The school now needs larger accommodation. This need is very great, but the need for increased appropriations is greater still. Without some relief the school will find it difficult to carry on.

Schools for Girls

As a natural development of general Mission activities Girls' Boarding Schools were opened in convenient centers: Amoy, Tong-an, Chang-chow, Sio-khe and Leng-na.

Amoy Girls' Middle School

The Girls' School at Amoy, called "The Developing Character School," was one of the first girls' schools to be opened in China. In the course of the years this school became two schools in one building: the "Middle" (or High) School and the Primary School. In 1920, when the School celebrated its Fiftieth Anniversary, $2,400 was raised for new classrooms, but the High School Department grew so rapidly that a new building was needed. The Woman's Board placed this need in its 1925 Jubilee Budget. When Talmage College was moved to Chang-chow, the property formerly used by this college on the Island of Kulangsu was bought for the Amoy Girls' School. Repairs were made and a new dormitory was erected, for which Jubilee Funds of the Woman's Board amounting to $35,000 were available.

Because of the demand by Government for registration of all schools the Amoy Girls' Schools were turned over to a Christian Chinese Board of Managers in 1931.

In 1932 the Board of Managers started a campaign to raise funds for the addition of a wing to the main classroom building. They built the East Wing for $7,000 Mexican. Because the one wing gave a very unbalanced effect, displeasing to the symmetry-loving Chinese eye, a Member of the Board of Managers and one of the School Alumnae volunteered to go to Manila and collect additional funds from friends there. What they collected, plus "building fees" from every pupil, brought in the $7,000 Mexican necessary for building the West Wing in the spring of 1933. In the winter of 1933 and the spring of 1934 there was another campaign by the teachers and students of the School and the Board of Managers. By dint of very hard work the sum of $14,000 Mexican was raised for altering and enlarging the central building. For this also "building fees" were taken from the pupils while foreign friends of the school also helped. This enlarged building provides an Assembly Hall, nine large Class Rooms, Chemistry, Physics and Biology Laboratories, a Gymnasium, a Library, special rooms for Geography, History, Art, Sewing, Cooking, a Reception Room, the School Offices and small rooms for the Y. W. C. A. Cabinet and the School Council Chamber. At the time of the dedication (1934), many friends of the school came to see the new buildings and the Exhibition of the work of the students. So many people had had a share in the building, even though in many cases it had to be a very small share, that the interest was very real and personal.

In 1935 over 250 girls were enrolled.

Amoy Girls' Primary School

During the past ten years the Primary School has maintained an average enrolment of about 300 pupils. Many who are non-Christians when they enter the school become Christians before they leave. Some of the pupils come from Government schools or private schools and for them special classes are arranged in Arithmetic and certain other subjects in which they are, as a rule, not up to the Primary School grade.

The educational standards of the teachers have been going up steadily. Many of them are graduates of the Middle School and take an active interest in all the school activities.

In 1931 definite orders came from Government either to register or to close. Registration means no religious instruction in the school buildings; so the dormitory was not registered, being retained as a Christian hostel and religious center. Here the religious education program was continued, consisting of daily chapel exercises before school hours, Bible Study, Singing and Story-hours, outside the School curriculum. All but a few of the smaller children attended these classes as well as Sunday School and church services.

About 50 girls complete the Primary School course each year and more than half of these go on through the High School. Each year the highest class gives a parting gift to the school, which has thus acquired a table and chairs for the reception room, a clock, a globe and a number of pictures.

In 1933 the girls completing the course appeared for the first time for the examinations given by the Amoy Board of Education. The whole class appeared, whereas some schools sent only their best pupils. Nevertheless, all of the Mission School girls passed and received stamped diplomas.

In that year a number of new projects were undertaken, such as interclass contests in Mandarin speaking and Athletics, School Gardens and a Menagerie. A Junior Christian Endeavor Society was organized and soon had 75 members. Their testimonies at consecration meetings are often very encouraging.

In addition to regular class-work the students, through various branches of their Students' Association, look after the school store, library, news bulletins and athletics, besides conducting cleanliness campaigns, book-reading contests and other activities.

At Christmas time the girls of this school always remember the poor very liberally, their collections for this purpose having averaged over $100 each year of the past decade. They contribute regularly and generously towards Home Missions, also, and for Missions to Lepers.

When, in the disturbed days of 1926, the celebration of an important national holiday fell on Sunday, the school did not join the non-Christian schools in the Sunday celebration but decided, instead, to observe a day of prayer for the Nation and to have the flag salute, fire-crackers and so forth the next day. As a result, at the speech-making in the market-square that Sunday, those in charge of the school were reviled and threats were made to close the school. Since the Southern Government with its "Red" tendency was then in control, it was feared for awhile that Christian schools might meet with considerable opposition.

Year by year the Girls' Primary school has been moving steadily towards self-support. In 1934 its expenditures amounted to over $3,000, but of this amount only $280 came from America, the remainder having been raised locally.

Tong-an Girls' School

"A banner year" was 1925, with increased fees paid in and a fine spirit shown on the part of both teaching staff and pupils. In 1926 there were bandits on the road but peace in Tong-an, the chief anxiety being lack of funds to make needed repairs to the School building. The next year this need was met, a few more rooms were added and the dormitory was screened. There followed an enrollment of over 100—"the largest ever!" The Southern Army passed through that year, causing some anxiety but no serious trouble.

In 1928—unforgettable experiences! Because of the political unrest the missionaries were called to Amoy. Consternation among teachers and pupils! As it was impossible in those days to visit in the District as usual to find new pupils, and as non-Christian schools were being opened in the locality, the enrolment went down. "In a time like this the importance of prayer was greatly appreciated, teachers and pupils alike feeling the need of strength from above."

The year 1933 was marked by a special sense of God's guidance. Days of anxiety culminated in having to evacuate because of the "Reds," but in the fall the school reopened and week by week they found the help they needed as they met to pray for wisdom.

In 1934 co-education was introduced in the Mission Schools of Tong-an, the Girls' School being united with the "Livingstone Easter School" for boys.

Chang-chow Girls' School

In 1924-25 the country around Chang-chow was greatly disturbed because of troops moving in every direction. Many families were robbed by the soldiers of clothing, food, crops and money. The unsettled conditions made traveling unsafe and kept girls from distant places from joining the school. Nevertheless, there was an enrolment of 187 and a graduating class that year of 13 girls in spite of the competition of fourteen other schools for girls in the city, nearly all of them offering free tuition and other inducements.

In 1927 the regular routine work of the school was much disturbed because the Southern Army occupied Chang-chow, and with the Army appeared lecturers who took possession of pulpits and platforms to speak about the new order. The Schools were obliged to attend many meetings and listen to anti-Christian speeches, which to some extent unsettled the pupils and resulted in decreased attendance of non-Christian girls at church services, neglect of Bible Study, and a general change of attitude toward those in authority in the school. With the new order came the new Board of Education, and it seemed not unlikely that the Mission Schools would be closed by order of this Board. While things were in this condition orders came from the United States Consul advising all foreigners from up-country stations to go to Amoy. This took the Missionary away from the School for about six months, and the responsibility had to be borne entirely by the faithful, efficient Headmistress. She proved worthy of the trust, and the work went on, each teacher doing her part, harmony and good fellowship prevailing. But under the Board of Education, some members anti-Christian, there were many influences that tended to lead the young astray.

In 1930 the School was reduced to Primary Grade in hope of avoiding unpleasant demands of the local Board of Education. On Christmas morning the School was called to attend a public meeting, and a Sanitation Campaign was staged for that very afternoon, all students being directed to clean the streets near their own buildings. The teachers worked with the girls, but it was late before they were at liberty to have their Christmas Entertainment. Through all its trials the School continued to keep up a good reputation, so that among the pupils were a number from important families of military officials, local party leaders and lawyers.

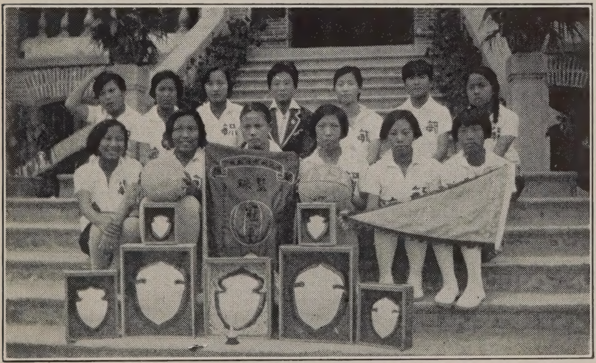
The greatest problem at this time was in connection with religious instruction. "The demands of the Government are definite. No religious instruction may be given in the schools. . . . Can we continue in a work where we are forbidden to do the very thing for which we came to China?" So wrote the Missionary. Plans had to be made for religious instruction to be given out of school hours and off the school premises, which created no small problem. Bible classes were taught in the Missionary's residence—the guest room converted into a classroom. The teachers tried earnestly to keep up the Christian spirit in the School by having evening prayers with the girls who lived in the school, and by observing the early Morning Watch and conducting Sunday Schools in which the older girls assisted.

Teachers and pupils were called upon to give money for various projects demanded by the local authorities, one being for four aeroplanes to be purchased by the city! However, the School managed to collect a Christmas Offering, also, for famine sufferers.

In 1933 came another visit from the "Reds." All the children had to be sent home immediately and the faithful Chinese Principal, Mrs. Lim, and her little family had to go to Amoy, empty-handed because the police refused to allow any baggage to be taken out of the city. Mrs. Lim lost all her possessions, and the School lost, too, for soldiers were quartered in all the buildings. As soon as the "Reds" left, Mrs. Lim returned. She went all over the city searching for school furniture, and when she told the people how badly the things were needed and how the School was trying to serve the city and the country, many people gladly gave

AMOY GIRLS' MIDDLE SCHOOL
As reconstructed, 1934 (See pages 8 and 28)

DAILY VACATION BIBLE SCHOOL
Taught by Amoy School Girls (See page 25)



BASKET-BALL CHAMPIONS—MIDDLE SCHOOL

GIRLS OF AMOY PRIMARY SCHOOL
Grand-daughters of Former Pupils
(See page 28)

CHRISTMAS FOR THE POOR
The ministry of Amoy School Girls
(See page 29)

MISS NIENHUIS AND HER STUDENT NURSES
(See page 36)

back what they had taken. Thus Mrs. Lim saved the School many dollars.

In 1935 this School was working toward self-support, and doing very well, it seems, for the amount raised on the field was $2,561 while our Board's contribution was $698, as compared with the record for the last year of the previous Decade when $1,648 was raised on the field and $1,224 contributed by the Board. Evidently there has been no falling off in spiritual things either, for the Bible Classes and Chapel Exercises have been carried on outside of school hours, a Personal Workers' Band is trying to win non-Christian girls to Christ, Evangelistic Bands go out each week, Sunday School work is regularly conducted, and at Christmas time the School raised $15 for lepers and other poor people.

Sio-khe Girls' School

From 1926 on those in charge of the Sio-khe School were "living and working day by day in fear of the Communist Army, which was at times only two days' march away, while rumors indicated that it might be necessary to close the school and send the girls home almost any day." During the summer holidays, soldiers occupied the buildings and left them in a woeful state of disorder and filth.

No doubt these conditions led many of the Christian Churches of that area (with a little help from the Mission) to open their own local schools, thus gradually eliminating the necessity for a Boarding School in Sio-khe. In June, 1932, the Sio-khe Girls' School as such was closed, but not with mourning, for it indicated another move in the right direction by the Chinese Church. The final Report of the Sio-khe Girls' School ended with this note of praise: "God has been good to the Sio-khe Girls' School, and its influence will be felt for years to come throughout the District."

Leng-na Girls' Boarding School

In the North River District, Leng-na Girls' Boarding School was opened in 1921, the connecting link between the four elementary schools in the district and the Amoy Girls' High School.

In 1924 the first North River girl to graduate from the Amoy High School returned to Leng-na as a member of the staff. The same year two young teachers who had had all their education in the Leng-na school united with the church.

In 1925 the school had an enrolment of 91, of whom 28 were boarders, and the boarding department was paying for itself. Two of these girls were sent to the High School in Amoy. They had had elaborate "graduation exercises" in Leng-na in order to arouse zeal among the other students and there resulted a determination on the part of many to seize for themselves these "high honors."

In 1927 anti-foreign and anti-Christian demonstrations in Leng-na drove the missionaries from the North River District for a time. They returned to find the school-building, an ancient ancestral hall, badly damaged, but the school continued to function with Chinese teachers even after the complete occupation of Leng-na by the Reds in 1929 forced the evacuation of the "foreigners."

The "Pity Little Children" Home—Amoy

From the early days of the Mission many forsaken little girls were brought to the Missionaries to be cared for, and this led to the opening of "Pity Little Children" Home in 1887. Many times the Management decided that no more children could be taken in but again and again this decision was set aside because of extraordinary need. In the course of time the Home Committee decided that, when satisfactory arrangements could be made, it was better for the children to be brought up in Christian homes, with relatives or friends, than in an institution. Children for whom such arrangements were made were called "Outside Children," and often their number exceeded the number actually kept in the Home.

Many are the pitiful stories about the Home children. A number of them are crippled and others are blind. One crippled child six years old was brought in by a Bible Woman who had learned that the poor little waif was spending the nights in an old, empty house, crawling about half-clad by day to beg for food. She was taken to the Hospital, but her lameness was incurable.

After a short time in the Home she was a different-looking child. She learned to walk with a crutch and is probably still living at the Home, for two crippled girls do most of the housework there. These two are mentally incapacitated for even a full primary education, though another crippled Home girl went through the Primary School and has been teaching in the Woman's School for some years.

Of the ten children received into the Home during the past Decade three are blind and have been sent to the Girls' Blind School at Foochow, the money for their support being sent by the Home. This fine Blind School is under an English Missionary Society and teaches Industrial Work as well as Braille. "Precious Jade," who was sent to the Foochow Blind School when she was about six years old, won hearty praise there as being both good and clever, a sweet singer and in everything "a most satisfactory child." When she was about ten years old she herself wrote the following letter:

"My dear Koniu, Peace! I have an opportunity to write today and greet you. I have left you now for four years, and have not seen you all the time. I think of you and long to see you. I remember your motherly kindness to me. Last year I was very ill indeed, but thank God He made me quite well again.

"In our school are over 80 pupils. The older girls make cloth and tape and knit. Some play on the organ and do other handwork. We small ones are in school and do a little handwork, too. I am in the fourth class. I trust God will bless you and give you strength to work for Him.

"Please greet all I know.

From Precious Jade."

Of the seventeen children who were in the Home in 1925, ten are now married. One of the others has become the School Matron, which difficult position she fills very well. As a baby she was abandoned at the Mission Hospital. Her life was saved by the unremitting care of the Missionary Nurse. She was sent to school, became a teacher, and for a time taught in a day school in the country. Later, she was sent to the Shanghai Bible Seminary for Women. After completing the two-year course there

Miss Jin worked as a Bible Woman for a time before coming back to the Home as its Matron.

Many who were children in the Home in past years are now in homes of their own and frequently visit the Home, bringing their wee babies or older children with them. Some of them have been left widows with little children, for whose support they are receiving help from the Home, for which they are very grateful, as is evident from their letters of appreciation calling down God's choicest blessings upon their benefactors.

Others who were brought up in the Home are now Teachers or Kindergartners or Nurses, all helping to bring in the Kingdom of God in China.

Miss Mary E. Talmage, who had been in charge of this Home for many years, resigned her care of the institution in January, 1932. The following April she herself entered the Home Eternal. Only Eternity will show what Miss Talmage accomplished for the children who would have perished but for the ministry of the "Pity Little Children" Home.

Miss Talmage was succeeded by Miss Lily N. Duryee.

THE MINISTRY OF HEALING

The great feature of the Medical Work of the Amoy Mission in the Sixth Decade was the development of the Nurses' Training School. In 1925 Wilhelmina Hospital had one Chinese graduate nurse, no student nurses, one Missionary nurse on the field and one on furlough. In that year Miss Jean Nienhuis founded the School of Nurses in connection with the Hospital. And what an undertaking that was! In 1925 the mere suggestion that educated, respectable young women should take up nursing as a profession was looked upon with horror. The first classes were very small. Then registration of this Nurses' Training School with the Nurses' Association of China brought more prestige to the School and raised the standards. Now that a girl must be a graduate of Junior High School in order to be admitted the attitude of the public is changing considerably.

Something has been done in the line of Public Health work, but it is felt that there should be more of that and better follow-up work by trained public health nurses.

In connection with the School of Nurses there is a Nurses' Home built with money raised on the field by Chinese and foreign friends. This Home provides quarters for the American Superintendent of Nurses, a Chinese Woman Doctor, six graduate Chinese Nursing Supervisors and twenty-eight Student Nurses.

IN MEMORIAM

CYNTHIA BORGMAN

In the fall of 1923 Cynthia Borgman went to China for educational and evangelistic work. She was assigned to Sio-khe for language study, in which she made very good progress. During her second year she was hindered somewhat because of a heart ailment, but after months of careful treatment the doctor pronounced her cured just before she went down to Amoy for her summer vacation in June, 1925. She was planning to take her final language examinations at that time.

On the way to Amoy, however, she was stricken with amoebic dysentery, arriving at Chang-chow in a very serious condition. For four days the doctors battled for her life, but in vain. One of God's mysterious providences took from us this promising worker just as she was ready for full-time service.

It is a solemn thought that ten years have elapsed, and her place has not yet been filled.

HELEN JOLDERSMA

When in the Fall of 1926 Miss Nienhuis was able to bring back with her a new recruit for the nursing staff, Helen Joldersma, it was a cause for great rejoicing. Miss Joldersma lived at Sa-loh, Amoy, during her first year of language study and found many ways of being of use to the work even during that year. Later, at the Hospital, she continued her language study and at the same time assisted in the work. In January, 1928, she had just returned from nursing one of the missionaries when she herself was taken ill. After three weeks of intense suffering, God called her to Himself. And so another worker was taken before her work had really begun, after less than a year and a half on the field.

She left behind a sum of money which has been set aside as a Scholarship Fund for the training of Chinese Nurses, so that today her work and her spirit, too, are being carried on by Chinese Workers.

MARY E. TALMAGE

Mary Elizabeth Talmage, daughter of Dr. and Mrs. J. V. N. Talmage, was born in the city of Amoy, April 17th, 1855. When she was seven years old her mother died, and she and her elder sister and two brothers were taken to America by their father. After graduating from Normal College (now Hunter College) in New York City, the two sisters, "Miss Kitty" and "Miss Mollie," went back to China.

"Miss Mollie" was only nineteeen when she began the missionary labors which she carried on for fifty-eight years. She was endowed with many natural gifts, which she consecrated to her Saviour. All her work had the one end in view—the bringing of souls to a saving knowledge of Christ.

Almost immediately after her arrival in the Mission she took over the principalship of the Girls' School. In those days it was a difficult matter to get girls to come to school, but under her able leadership the school grew larger each year, and today a very large proportion of the middle-aged women, workers in the Church, are her old school-girls. She prepared many text-books: a Catechism of Christian Doctrine, of which thousands of copies have been sold, and a simple Life of Christ. School books, much needed at that time, she prepared in collaboration with an intimate friend in the English Presbyterian Mission.

Miss Talmage never did any slipshod work, for she always made most careful preparation. Her correspondence was kept up-to-date and the Society which supported her received regular accounts of her work.

In reading her letters to the Gleaner and to friends one is impressed with the amount of work she did. One letter tells of beginning the day leading Chapel Exercises at the Boys' Primary School, followed by leading prayers at the Women's School, then teaching in the Girls' School the remainder of the morning and after lunch crossing the harbor to the City of Amoy for a women's prayer meeting in the First Church and hearing the lessons in the little Girls' Day School which she had started there. She adds: "Then I went upstairs to pay my respects to the six-day-old infant (the Pastor's grandchild). While I was there some heathen women came in to see me; so I remained to preach to them and did not get home until almost six, having stopped in at the Children's Home on the way. . . . I thought to myself as I went through the streets that if one only had twice the time and four times the strength one has now, one might accomplish some of the hundred things one would so like to get done. When one gets to Heaven and is limited by neither time or strength, then one can work as one would like."

Miss Talmage was one of the small circle who founded the Children's Home, to which she gave much time and thought. In her earlier years she made long trips into the country by sailboat and sedan chair, and endured many discomforts in so doing. In later years, when lack of physical strength kept her from going far afield to work, she kept up her Bible Classes and prepared many Bible study books. She never shirked smaller tasks in the doing of what the world would consider greater ones. Whenever a new coolie came to the house, it was "Miss Mollie" who taught him the "Romanized," though she once confessed that teaching a dull person was a very tiring job.

Not only were her days filled with work, but she prayed much. Prayer was for her at all times the natural expression of a life lived with her Saviour. She brought everything to her Heavenly Father in prayer. And then she who had walked with God for so many years, "clinging to Jesus Christ," as she once wrote to a friend, was not, for God took her. In a half-conscious interval during her last illness she said, "Tell my class that Christ is saying to them, as He is to me, 'It is I, be not afraid.' "

MRS. LEONARD W. KIP

Helen Culbertson was born January 30th, 1846, in Ning-po, North China, where her parents were missionaries. Miss Culbertson met her future husband, Rev. Leonard W. Kip, in a very romantic way. The sailing ship on which the Culbertson family was traveling to the United States was compelled by a storm to turn back three times to take refuge in Amoy harbor. Leonard Kip was then a missionary in Amoy and his meeting with Miss Culbertson resulted in time in an engagement. Miss Culbertson continued the journey to America to attend school, but on June 1st, 1865, she arrived again in Amoy under the care of Dr. and Mrs. J. V. N. Talmage. She was married to Mr. Kip the next day.

Dr. and Mrs. Kip lived in both Amoy and Sio-khe, and Mrs. Kip accompanied her husband on many of his long country trips, working for the women, besides looking after the Sio-khe Girls' School. Also, in those days when the Mission had no trained nurses, Mrs. Kip nursed many a patient in the missionary community. She was an ardent naturalist and her interest in natural science kept up through life. She translated several books into Chinese, the most popular of which were "Care of Children," "Care of the Home," "Every Day Science," "Geography."

In 1909 Mrs. Kip went home with her husband, who was then in failing health. Dr. Kip died in America not long after.

While in America Mrs. Kip nursed her only daughter through a long illness which ended in death. Shortly after that she returned to China to work in a number of Mission stations, always ready to go wherever she was needed, always cheerful and ready to do whatever work she was asked to do. She became very deaf in her later years but always kept her sunny nature.

In 1917 she returned to America and made her home with a much loved sister, Miss Josephine Culbertson, in Carmel, California. Here she passed away in June, 1931.

> *"The Kingdom of heaven is like to a grain of mustard seed . . . which is indeed the least of all seeds . . . but when it is grown, it becometh a tree, so that the birds of the air come and lodge in the branches thereof."*

THE ARCOT MISSION, INDIA

READING TIME—45 MINUTES

THE Arcot Mission, so called because it was founded at the historic town of Arcot, covers 8000 square miles of territory in South India, about 100 miles west of the City of Madras.

The Mission Stations

The city of Vellore, about 15 miles west of Arcot, has now become the center of the Mission. Vellore is situated on the "Palar" or "Milk River", which is for the greater part of the year a river of sand, with very little water except for a few days after the monsoon rains. Along the banks of this river are groves of palm trees etched against the blue, blue sky, producing a most satisfying tropical landscape. Just as satisfying are the fertile acres of vividly green rice-fields that lie between the "Palar" and the city, spread out in the valley at the foot of a range of towering hills, which seem to form a natural rampart for Vellore. Every visitor to Vellore goes to see the picturesque old fort, above whose battlemented gray walls rise the massive carved towers of an ancient Hindu temple, no longer a place of worship, but kept in good condition as an example of ancient Indian architecture.

Twenty-two miles south of Vellore is Arni, and about 30 miles south of Arni is Tindivanam, the most southern station of the Mission. Ranipet is about 15 miles east of Vellore. Motor roads connect all these stations, roads bordered with fine old trees planted years ago by the British and all numbered and cared for by the Forest Department.

About five miles north of Vellore is Katpadi, an important railroad junction. The road from Vellore to Katpadi is a very busy highway, bordered on both sides by wide stretches of the greenest of green rice-fields.

From Katpadi one may go to the most northern station of the Mission, Madanapalle, in a few hours by bus or private car along tree-shaded roads through Chittoor, Palmaner and Punganur. From Chittoor to Palmaner the road ascends, the air grows cooler and the country is more rugged and less thickly populated. Palmaner, Punganur and Madanapalle are located on what is known as "The Telugu Plateau", where the temperature is about ten degrees cooler than in the other stations of the Mission.

Punganur has for many years been a small, independent Indian State with its own ruler, called a Zemindar or Rajah. The palace premises, surrounded by grim gray stone walls, are entered by a rather imposing gateway, flanked by strong cages for lions and tigers, kept there, no doubt, to inspire a wholesome awe in the breasts of all who entered. Of late years evil times have befallen this royal family and its glory has departed.

Along the road from Punganur to Madanapalle there are fewer trees, but great ranges of rugged hills beautify the landscape. On this road one passes frequently groups of hill people called "Sugalis", the women dressed in picturesque gipsy-like costumes, and all carrying great boat-shaped loads of firewood to be sold in the markets or at private homes in Punganur and Madanapalle.

Just before entering Madanapalle town one may stop at the neat little Christian Cemetery, sheltering at the foot of a great friendly hill, and visit the grave of Dr. Jacob Chamberlain, who, with Mrs. Chamberlain, opened Mission work in Madanapalle in 1863. Very soon after entering the eastern limits of the town one sees the buildings of the Girls' Boarding School and of Mary Lott Lyles Hospital, while in the heart of the town the Jacob Chamberlain Memorial Church occupies a very prominent position, with the Mission School for Boys just beyond.

EVANGELISM

A comparison of conditions in the beginning of the Sixth Decade with conditions existing at its close reveals on the one hand retrenchment and on the other development.

Ten years ago there were 16 women missionaries engaged in the work, with 43 Bible Women and Hindu Girls' School teachers. Now there are 7 missionaries so engaged and with them 33 Bible Women, nearly all of them on half salary. The Hindu Girls' Schools have been put on a basis practically self-supporting.

Women as Evangelists

The Mission began as long ago as 1896 to educate the Indian Christian women to take some share in evangelizing their Hindu sisters by organizing the "Women's Gospel Extension Society". This organization now functions as a Committee of the Women's Evangelistic Board of the Arcot Assembly, but its funds are kept separate from the general funds of the Board. The Bible Woman now associated with Dr. Margaret Rottschaefer in Medical Evangelistic Village Work is supported by the Gospel Extension Society. This fund pays, also, the pensions of several Bible Women who were retired after serving a number of years as Gospel Extension Society workers.

Christian Social Centers

In two stations, Vellore and Ranipet, Social Centers have developed in connection with the work of the Bible Women, a Hindu Girls' School being the nucleus. The Social Center program includes "Home Education", Hygiene, Sewing, English, Tamil and Bible, with lectures on religious and educational subjects and games on the playground. An important phase of the work connected with the Vellore center is the work for the women prisoners in the jail, carried on chiefly by Mrs. Simeon Cornelius.

The Vellore Social Center now occupies the beautiful "Annie Hancock Memorial", a fitting tribute to her who laid the foundations of this work by many years of painstaking, conscientious service. In the same enclosure is the "Clara Tallman" Memorial House of Prayer, dedicated October 22d, 1933, at which time Mohammedans, Hindus and Christians sat there together for worship. This, too, is a very beautiful building, the architecture being distinctly Indian.

Meetings and Conferences

During the past Decade, from time to time and in various stations, there have been special meetings for women arranged by those in charge of the general Evangelistic work. First, in 1925, there were meetings to celebrate the Jubilee of the Woman's Board of Foreign Missions. For months beforehand interest was growing in all the stations, and when January 21st arrived many enthusiastic meetings were held, as Indian women and American women rejoiced together over 50 years of service for our Lord.

In Ranipet a Retreat was held in 1925 for thirty workers connected with the Social Center and with the four Hindu Girls' Schools of that area. For two days they prayed, ate and played together as one great family. It was indeed a mountain-top experience. In 1934 Ranipet had a Village Conference for Women in a grove near a river. It was attended by 120 Christian women who came from seven villages, "leaving their day's wage to worship the Lord in the beautiful outdoors".

In Madanapalle the great event of the year 1927 was a two days' Conference for Women of the Telugu area. Of this Conference one who was there has written: "When we see a group of women such as gathered in Madanapalle we take new courage: Teachers' wives and Bible Women, trained teachers and pastors' wives, coming with groups of poor village women, almost every one carrying a half-starved baby on her hip, all kneeling together at the Morning Watch, sitting side by side in the beautiful Jacob Chamberlain Memorial Church listening to helpful talks by a most talented woman and twice a day partaking of a common meal." Besides this conference, Madanapalle had during the past decade three Summer Schools for Women, Catechists' Wives and Village Women. The days spent in these Summer Schools meant much in the lives of these women, arousing desires unfelt before for life on higher planes.

In Chittoor in 1931 there was a six weeks' Summer School for Bible Women. The women were most eager and enthusiastic. They were strengthened spiritually and they learned much as they discussed together better ways to approach the Hindu women.

Village Touring

During the past Decade the Missionaries and the Bible Women have gone more often than ever before to take the Gospel to the numberless non-Christian villages within their areas, sometimes camping in one center for several days at a time. The sad conditions in the villages, especially the condition of the women, have long been a burden on the hearts of many; so it was a great joy when Miss Julia C. Scudder (Miss Dixie) undertook Evangelistic Touring Work with a view to helping these neglected village women. Miss Scudder wrote in 1926 after she had visited thirty-three villages:

"We meet discouraging situations and see the appalling nature of sin without even a wish for a better life. The future of the Church is in the youth of the villages, and they need to be taught active, personal Christianity. To have a service on the Sabbath and an occasional Conference helps but does not meet the need, as the daily life is not much influenced thereby . . . The villagers need to be taught personal prayer and to learn the power of God to overcome sin in their daily lives . . . Oh, that we had more triumphant, contagious Christians who would consecrate themselves to the building up of the Church in the villages!

"Consider the terribly handicapped and beaten masses of our people, whipped by poverty, sickness, ignorance, age and the oppression of their fellows; all personality and ambition are nipped and stunted, their flowers unopened, their fruit unborne. Is it surprising that only a slight development is made in one generation? Then comes the thought that Christ took narrow spirits and widened them to large devotions. All we can do is to offer to these needy ones the Bread of Life with the earnest prayer that He be accepted by them."

In 1929 Miss Scudder retired from active service, and for a time there was no one to carry on the village touring work which she had been doing so well. In 1930 Miss Charlotte Wyckoff and her capable Indian Assistant, Miss Arputham Ratnam (now Mrs. William), were able to spend some months in touring. Miss Ratnam wrote of this experience:

"We toured three weeks in a month and rested the fourth. When we visited a village most of our Christians stayed away from a day's labor just to talk to us and listen to us. We began the day with a previously planned devotional meeting in which all the school children and most of the Christians had a share. Then we examined the school and after that played games for awhile. If we found children with sore eyes or running ears or itch, I treated them while Miss Wyckoff talked to the teacher and visited the homes. When she had finished giving suggestions to the teacher she came and joined me in dispensary work.

"As we washed the dirty children we spoke with the mothers about how to keep themselves and their children clean. Again and again we were called to some woman in trouble whom only a trained nurse could really help. In many of the villages the women had such vacant-looking faces. If they had ever heard about Jesus Christ they had forgotten all they had heard. I told them about Jesus' healing a paralytic. After the story some of the women asked me if Jesus, the great Teacher, lived in my town and whether they could see Him. There are many such villages in our Mission where people seem ready to accept Christ, but there is no one to help them.

"There are some villages where the Catechists' wives have done wonderful work for the women. In such villages there is a distinct change. The people look cleaner, more respectable, more intelligent, and they keep their houses and streets clean, too.

"We held special meetings with Catechists' wives and we taught them Christian words to the tunes of familiar folk songs so that they could teach them to the women to sing while working in the fields. In the evenings we had lantern lectures for the whole village and Miss Wyckoff gave most helpful talks in Tamil simple enough to be understood by every one in the village."

In 1931 Miss Wyckoff went on furlough and her Indian Assistant was married.

A little later came Dr. Margaret Rottschaefer for Medical-Evangelistic Touring Work. After working in the villages a few months she wrote:

"Not having a tent and other equipment during these months it has not been possible to start intensive work. However, having a car has made it possible to get to many villages and that has helped in studying the problem at first hand."

The next summer Dr. Rottschaefer conducted a school for the wives of the village catechists. The women were taught child-care, the principles of hygiene, what to do for better health in the villages and other practical subjects. Later Dr. Rottschaefer with a nurse and a Bible Woman went to live in a village. She wrote as follows about their experiences:

"The daily dispensary is a help to many. They come from all the surrounding villages with all sorts of diseases. Some have been ill for years and many need hospital treatment. Minor operations can be done in our little dispensary hut, but those who need hospital treatment are encouraged to go to Ranipet or Vellore.

"A visitor who had watched all morning the work in our dispensary said: 'What I have been wondering is, where would all those people have gone for help if you had not been here?' The answer to that was that most of them would have gone without help. Knowing that one can help them is one of the compensations for being in village work.

"A special feature of our work has been the treatment of lepers, of whom there are thousands in our area. The highest number treated in one day was 270. We have started another leper center ten miles from our central dispensary and there we have been given a room where we can give treatments. The people of the village have become alarmed about the spread of leprosy and have asked for instructions about preventive measures."

Forward Looking

The women of the Arcot Mission are hoping the time will come when many small groups of consecrated Christian women will be found in village centers working together for the uplift of these wretched Indian villages. An ideal village group would include a Missionary, a Secondary Trained Teacher, a Doctor and a Nurse, all living together in a small but clean and comfortable house with enough ground for flower and vegetable gardens. These women would visit in the villages and also receive in their home women to be instructed in the problems of Indian home-making and child-training, with Christ the center of all their work. The ideal would be for each member of such a family to receive the same salary, sufficient to provide a comfortable living on an Indian basis. Such village work would be in line with suggestions made by a Discussion Group on Women's Evangelistic Work at the Missionary Conference held in Kodaikanal in 1934.

Hindu Girls' Schools

One of the methods inaugurated in early days for presenting the Gospel message effectively was the day-school for Hindu girls with its daily Bible classes and weekly Sunday School. At one time there were eighteen Hindu Girls' Schools in the Mission, but in 1934, as a retrenchment measure, all but nine of these schools were closed. These nine now support themselves by Government grant and the collection of fees from the pupils, though still occupying Mission buildings. Not only tomorrow's women but also the women of today are influenced by the Hindu Girls' Schools through frequent Mothers' Meetings, school programs and playground activities.

Vellore

A few years ago the two Hindu Girls' Schools surviving in Vellore were amalgamated into one strong institution. In June, 1933, this School was moved to new quarters in the Annie Hancock Memorial Social Center compound and it is a very important and steadily growing department of that center. It has a daily attendance of 250 girls, some of them widows and married women. The kindergarten shelter attracts many admiring visitors.

Chittoor

Gridley Girls' School in Chittoor is supported by the Heidelberg Guild of the First Church of Newark, aided by a good Government grant. Since a rival Hindu Girls' School draws the larger number of pupils, Gridley tries to specialize on quality. The Inspectress was delighted to find such methods as "Montessori" and "Project" everyday matters in this small-town school. The students from Beattie Memorial Training School use Gridley as one of their observation and practice schools and so become acquainted with little caste girls such as they may have to teach in the future. Special English classes prepare Hindu girls to continue their education through High School. Every year little girls who have received their preliminary education at Gridley become proud members of the preparatory class at Sherman High School. In 1935 one of these girls graduated from Sherman. A Children's Church, attended by both Hindu and Christian children, is one of the recent developments at this school.

Punganur

The Punganur Hindu Girls' School is in a thriving condition. In 1926 one of their cleverest girls went to a Government school for teacher's training. She was urged to go to

"THE ASHRAM"
Annie Hancock Memorial Social Center (See page 43)

THE GIPSY-LIKE SUGALIS
(See page 42)

SILK WORM CULTURE
Palmaner Industrial School
(See page 55)

MISS WYCKOFF'S LOSS, PASTOR WILLIAM'S GAIN
(See page 46)

Sherman High School, but her old grandmother would not consent because of caste prejudice. Only a year later, however, one of these Hindu girls did enter Sherman. In 1931 three Punganur Hindu girls went for teacher's training. Before they left they gave a tea-party at the school and invited the Brahman Inspectress, the older girls of the school and the Christian missionary. All sat down together to drink tea and eat the delicious cakes and peppery hot things the girls had made in their homes. Such events are sure signs that India is on the move. For many years the Punganur school had almost no playground or garden space, though they made the most of the tiny plot rightly described as "absurdly inadequate". Great was their joy when the Woman's Board made it possible to purchase a small plot of land for a playground, which affords the school-girls delightful recreation and is an attraction also to the women and other girls of the town.

Though the salaries of the teachers in these Hindu Girls' Schools have been much reduced because of the new basis on which they are employed, they are working as faithfully and cheerfully as before.

The Children's Home, Vellore

Since the Hospital Babies' Home was opened over 25 years ago some of the first babies have grown up and married and have homes and babies of their own. More and more children have been admitted until in 1935 the happy family numbered over 51 girls and boys.

EDUCATION FOR GIRLS

The Beattie Memorial Training School at Chittoor

The first boarding-school for girls in the Arcot Mission was opened in Chittoor over seventy-five years ago and was known as "The Female Seminary." After a few years this institution was moved to Vellore and a small Normal Class was opened to train Christian women teachers. When the Seminary was thirty years old it was divided, the higher classes and the Normal Class going back to Chittoor, while the lower classes were sent to Ranipet. The name "Female Seminary" was dropped and the "Chittoor and Ranipet Boarding Schools" came instead. It soon became necessary to have a separate building for the Normal Class. In 1915 this building was remodeled and enlarged and the School was christened "The Beattie Memorial." It still houses the Normal School and the Practice School under one roof. The Practice School is an elementary school of five classes. Some of the children are boarders brought in from the Christian villages. They live, together with their teachers, in the same hostel where their mothers and grandmothers lived some years ago.

From the opening of the Normal School until 1935 the management was in the hands of a Missionary; but conditions have now led to the appointment of Miss Kitty Ebenezer,* an Indian young woman, as Acting Manager.

At present the Normal course requires two years, and most of the girls finish at an early age. As the majority of these young women become the wives of village catechists, a third year added to the course would be most desirable, this year to be devoted to Bible Study, Religious Education, Nursery School and Kindergarten Methods and Home Science, adapted to the needs of the Indian village.

The Higher Elementary School at Ranipet

The Ranipet school was begun as an Elementary School in 1895 and continued a very useful existence as such for more than a decade. Then came a time of re-adjustment as High School classes were added. When the High School Department was moved to Chittoor in 1924 the Ranipet School continued as a Tamil Higher Elementary School.

Besides "book-learning" there is supervised play every evening, work in the garden and with the poultry, "Blue Bird" and "Guide" companies, a Literary Society and Sunday School work. At Christmas time the children thrill over making things for the village schools: arithmetic and health charts, calendars, and globe maps painted on earthen jars. When the holidays come round they leave for their villages supplied with soap and combs to help them make practical use of what they have learned at school.

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*Miss Ebenezer is the first graduate of the Chittoor Girls' School to complete the course at Madras Christian College and St. Christopher's Training School.

Several of the teachers are old Ranipet School girls, eager to help their pupils develop into fine Christian women.

The Sherman Memorial High School at Chittoor

The Girls' High School, opened in Ranipet, was moved to Chittoor because it was to minister to the girls of both the Tamil and Telugu areas and Chittoor is centrally located. The institution was named "Sherman High School" in memory of the lady whose legacy to the donors, Misses Conklin, Condit and Burling, made their gift possible. "There is a one-story open-air school-building built round a courtyard full of beautiful trees, and there are five cottage hostels arranged so as to combine Indian architectural designs with Western ventilation and hygiene. They are so planned as to allow each "family" of from 20 to 30 girls to carry on its own housekeeping and so put into practice all it learns of the theory of Domestic Science."

One of the five cottages was set apart for Hindu boarders, as in no other way would Hindu parents allow their daughters to live in a Christian school.

A new development in 1929 was a Prayer Hall, described as "a humble structure of stone pillars and sand floor with thatched roof and latticed walls." In this simple building, which the girls helped to build with their own money, the whole student body and staff gathered to consecrate their hearts and all their work to Christ.

In 1931 those in charge of Sherman School were much burdened by what they felt to be "a desperate financial situation". Because of a "cut" that year they were planning to drop 30 girls who were on reduced fees. It seemed as if Sherman would have to become a school for the well-to-do instead of for the poor. This, they felt, would be a backward step, when non-Christian women were moving forward at an astonishing speed and when Christian women should be in the very vanguard of progress. The next year opened under "gloomy financial skies" and the "pinch of retrenchment" resulted in fewer scholarships for poor children, reduction of the staff and the cutting off of the lower classes in Telugu. In this time of depression the School found a cause to rejoice in that two of its former students received academic honors, one of them having passed her Intermediate Examination at the Women's Christian College in the First Class, taking two distinctions, while the other, a Hindu girl, passed her L. M. P. (Licensed Medical Practitioner) course at the Government Medical School in Madras with First Class honors.

The 1935 Report says:

> "We are blessed in having a loyal, devoted group of teachers who carry on cheerfully although their salaries decrease as their teaching load increases. We cannot afford new books, new maps, materials for sewing and handwork, materials for practical Home Science lessons or for the other projects that were our specialties. Far worse than material losses, however, is the loss of so many girls of the type this School was founded to help".

The appropriations for Sherman High School have been cut almost 50% and the school has become almost self-supporting. This is made possible by the loyal co-operation and self-sacrifice of the staff and their monthly voluntary contributions.

During the past ten years private gifts made possible necessary small improvements at Sherman High School. These include a wall across the front of the compound needed to keep out marauding goats, and a gateway; the improvement of sanitary arrangements in the Hospital Cottage and one Hostel; electric lights in the School building for night study and a hand-pump at the well. The cost of these improvements amounted to about $500.

The Madanapalle Girls' School

This School dates back to 1881 and was the first school actually built and equipped by the Woman's Board. The original school building, very near the Mission bungalow, was outgrown after some thirty-five years and has become the hostel of the Boys' School, while the girls have a new two-story building in a spacious compound a few furlongs away. This compound is a delightful spot with fine trees and gardens and playgrounds, so located that the shouts and laughter of the happy girls at playtime are only pleasant sounds to the residents of adjoining compounds. The otherwise plain outward appearance of the school building is relieved by a front portico supported by tall pillars. The double front doors open directly into the Assembly Hall, which is a memorial for Miss Mary Katharine Scudder, who was at one time in charge of the school. This hall is a fine place for all sorts of community programs and it was here that a meeting was held in honor of the Jubilee of the Woman's Board, at which time a picture of the gathering was taken in front of the building. Beyond the Assembly Hall are the classrooms, built around a delightful inner courtyard beautiful with flowering shrubs. The school has a good library, and it is hoped to improve the Science equipment in order to teach the new Government syllabus satisfactorily. A high standard of work has always been maintained in the Madanapalle School and to this end teachers have been sent from time to time for short courses of special training in various subjects. The Headmistress, Miss Chandra Royal, is an Indian college graduate. Miss Royal has been from childhood a member of the Madanapalle Christian community. She received her early education in the Madanapalle Girls' School, as did all the other fine young women now on the staff. In spite of all the "cuts" of recent years, these teachers continue to discharge their regular duties most cheerfully and satisfactorily and share also in many worthwhile church and community activities. The teaching of the Bible receives special attention, every effort being made to bring religion into the practical everyday life of the school. The Matron, who was for many years a Bible Woman, takes a keen interest in the spiritual development of the girls as well as in their domestic activities. One of the strong features of the school is the excellent training given through the Blue Bird, Girl Guide and Ranger companies. The Missionary-in-charge and most of the women teachers are Rangers and this organization has helped much to build up the fine *esprit de corps* which animates the teaching staff. Their activities are by no means all play, though excursions and sports are a part of the program.

The School meets with considerable opposition from non-Mission schools in the town. However, the pupil-teachers from the local Government training school are frequent visitors for observation work, thus proving their valuation of the work being carried on. A favorite criticism of Mission Schools is that they are too western. Until recently only western music was taught, because the Missionary who had to do the teaching knew little or nothing of the intricacies of Indian music. However, Mrs. Sarah Zwemer, who has been in charge of the school for the past few years, has unusual musical talent and has spent part of each hill holiday studying Indian music so as to be able to lead the school-girls to a better appreciation of India's musical heritage. The girls are exceedingly interested and their singing of the charming Indian lyrics is steadily improving. Further Indianization is attempted by adding specimens of good Indian art to the school's fine collection of western pictures.

A very successful Nursery School was maintained for a few years but had to be given up because of the financial stress, though the need is as great as ever, considering the many little children in the neighborhood who belong to the Christian community and whose mothers are field laborers.

The Industrial School for Women, Palmaner

In 1920 Mrs. Lewis R. Scudder opened in Ranipet what was known as "The Lace Class" for the purpose of helping young village girls who could not be cared for by existing schools. For twenty-one years the Lace Class did very good work in Ranipet.

As there was need for expansion but no room for this in Ranipet, the institution was moved to Palmaner in 1923 and its name was changed to "The Industrial School for Women". When Miss Cobb visited the School in 1926 she asked to have this verse put on the wall: "Whatsoever ye do, do it heartily, as unto the Lord". From that time this verse has been the motto of the School.

For four years the School classrooms and the rooms occupied by the Missionary-in-charge were in the same building. Then a separate small bungalow was built for the Missionary Residence and the other building was remodeled for the use of the School alone. Thanksgiving dedication services were held November 27, 1927.

The girls are housed in double cottages, each accommodating six or eight. Each "family" has its own garden for vegetables and flowers. The cottage system provides training in home-making while the girls are learning some form of work by which to earn a living. There are two double cottages for the teachers. The convenient Hospital cottage which was put up in 1932 was especially appreciated when there were two bad epidemics of malaria and influenza in 1934.

During the past Decade the Woman's Board has spent over 50,000 rupees on Palmaner buildings, money well invested.

A few years ago for a short time there were two missionaries connected with this School and they were able to begin Extension Work, one of the missionaries with one of the Indian teachers spending from ten days to two weeks a month touring in the villages. Soon there were 13 village centers with 46 women working in their homes and earning from 1 to 15 rupees a month while others were in the unpaid learners' stage. There is now only one missionary in charge, and because of the "cuts" this very useful Extension Work had to be discontinued.

Until the depression the sales of work increased steadily year by year. Orders came from the United States, England, Australia and all parts of India for lace, embroidery and cross-stitch. In 1934, Miss Jongewaard reported sending parcels for Exhibits and Sales to various parts of India and Ceylon and receiving the Gold Medal for cross-stitch work at an Exhibition in Mysore. Weaving, block-printing and stencil work were greatly desired to give variety to the output, but no funds for this development were in sight. The Victoria Technical Institute in Madras takes a keen interest in the work of the School and keeps samples of its work on display, thus reaching tourists and Government officials.

In 1930 two poultry runs were completed and stocked with fine chickens from the Katpadi Industrial Institute. The next year, sad to say, there was an epidemic of cholera all through that area and all the White Leghorns died, though the Rhode Island Reds were immune and continued to flourish. The School is very proud of its fine flock of goats.

Silkworm Culture is another activity, and several acres of mulberry bushes are under cultivation to provide food for the worms. Demonstrators from the Government Industrial Department are teaching the girls this industry. Government gave a full grant for the reeling machine and for the building, which is a well-built, thatch-roofed house, a model for the villagers.

To meet the great demand for sewing-teachers a Teachers' Training class was opened in 1930. Government approved the course, and every year there has been a class of 6 or 8 Pupil Teachers in training, Government meeting all costs. They qualify to teach Sewing, Child Care, First Aid and other Household Arts.

The Industrial School has an enthusiastic group of Girl Guides. Two of the teachers have had special training for this work and they are teaching the girls to live an all-round, happy life.

Each year large groups of girls unite with the church on confession of faith. The older girls take a keen interest in the Evangelistic activities of the local church.

The Arcot Mission is justly proud of this fine School and greatly deplores the economic conditions that have forced it to curtail its usefulness during the past few years.

MINISTRY OF HEALING

Ranipet—The Scudder Memorial Hospital

In 1896 the Woman's Board of Foreign Missions appointed Dr. Louisa H. Hart to assist Dr. Lewis R. Scudder in the General Hospital at Ranipet. This hospital is now housed in the beautiful new Scudder Memorial building, erected by the Scudder Memorial Association. After many years of work in an old, dilapidated building, the opening of this fine new hospital in 1928 marked a great step forward in Medical work in Ranipet.

The connecting link between this Hospital and the Woman's Board today is through the Nursing Superintendent, Miss Noordyk, who comments as follows regarding the contrast between the old order and what the new will bring:

> "During the past, patients who came to our Hospital brought with them their families and all that was needed to keep the family fed and clothed while the sick one was in the hospital—cooking pots, drinking vessels, chairs, a cot (if they possessed one), a tin trunk containing clothing, firewood, rice. We have had patients who brought a cow and kept it tied to the veranda to supply the needed milk. Of course, all this amuses one at times

but it is not conducive to proper order in a hospital. A great change will take place in our new building. With proper doors, gates, and even a partially built compound wall, we may limit the number of attendants strictly to one with each patient. But what a campaign of education will be necessary in the beginning!

"In and around Ranipet the educated people are beginning to appreciate the value of modern nursing. From time to time we have requests for the services of a nurse in the homes of the people. As we can send only widows or married nurses or those of mature years, we cannot always comply with these requests. Still, it is gratifying to know that the demand is there."

The cornerstone for the new Nurses' Home built in connection with the Ranipet Hospital by the Woman's Board from the Jubilee Fund was laid by Miss Cobb in 1926.

Vellore Hospital for Women

During her first term in India Dr. Hart felt the need of a Hospital just for women and children, and the Mary Taber Schell Hospital was built in Vellore as the result of an appeal made by her to the Woman's Board. Dr. Ida Scudder had just completed her medical studies in America and was present at the Board meeting when Dr. Hart's appeal was read. The wonderful story of how Mary Taber Schell Hospital came into being is told in "Fifty Years in Foreign Fields", pages 94-95.

Dr. Hart was on furlough when this Hospital was opened with Dr. Ida Scudder in charge. In a very short time Dr. Scudder managed to produce a fairly capable staff of Indian assistants. The Hospital wards were soon full. A Ford car presented to Dr. Scudder by a friend was of great service in making weekly trips to the dispensary at Gudiatam, frequent stops being made to minister to patients along the way. At present five dispensary-ambulance cars make weekly trips along as many roads leading out from Vellore. A Doctor, a Nurse, a Senior Medical Student, a Compounder and a Bible Woman go with each dispensary car. As many as 1000 lepers have been treated by these dispensaries in one week. In 1930 a visit to this roadside work by Dr. Donald Miller, Secretary of the Mission to Lepers, resulted in an annual grant of $500 for leper work.

Tindivanam Dispensary

For eleven years the Tindivanam Dispensary, opened in the third Decade, was held in a small room in the Mission Bungalow with very inadequate equipment. Then a separate dispensary building was erected with room for several in-patients. The attendance soon doubled, and in one year 5000 patients were treated. The Christian nurse was untiring in her efforts and won the friendship of many, so that their homes were always open to her. During 1935 this dispensary, in default of financial help from America, was supported by fees from out-cases. A much needed well was dug, the cost met by Christian and Hindu friends in Tindivanam. This dispensary is the only Mission Medical Institution in the Southern Circle and the Christians of that area earnestly hope it will be possible to keep up this work in the name of Him who went about preaching and healing.*

Madanapalle—Mary Lott Lyles Hospital

In 1911 the Mary Lott Lyles legacy of $10,000 was given to open a hospital on the Telugu Plateau and Dr. Hart was appointed Physician-in-charge, a position she still holds. During these years her services have been specially recognized by Government several times: first, by the presentation of the Kaiser-i-Hind Silver Medal; later, by a bar to that medal; then by the Gold Kaiser-i-Hind Medal, and just recently by a special Jubilee Medal. Miss Josephine V. Te Winkel was the Nursing Superintendent from the time the Mary Lott Lyles Hospital opened until she retired in 1935 because of ill health. This work is now carried on by Miss Harriet Brumler, who has been associated with Miss Te Winkel since 1923.

There were three students in the first training-class for nurses, one of these being "Nurse Mary B." who went to serve in the Arabian Mission and is still engaged in the work at Muscat. Since then five other nurses trained in this hospital have gone to the Arabian Mission for longer or shorter periods. They come back to Madanapalle for their holidays and are regarded as Madanapalle's missionaries to Arabia.

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*The latest word is that the Tindivanam Dispensary is to be closed.

The Government standard of admission for Nurses' Training has been going up steadily and it now requires three and a half years to complete the course. Nursing has become an honorable profession during this decade, and many times it has been impossible to admit all who have applied for training.

The nurses who graduate invariably secure good positions at once. In 1931 one of the Graduate Nurses was sent to the Nellore Bible School for training in Evangelistic Work. She made a good record and now serves as Bible Woman in the Madanapalle Dispensary and Hospital.

In 1934, Dr. Alice Chorley, the fine Indian Christian woman who has been Dr. Hart's assistant for many years, went to England and Ireland for post-graduate work and returned to Madanapalle full of fresh enthusiasm.

During the Sixth Decade there has been more than ever a real working together of the Medical and Evangelistic Departments of the Madanapalle station. For a time Medical and Evangelistic workers made regular weekly tours together. In one of her reports Dr. Hart says: "We are anxious that our work shall be Evangelistic. My special opportunities come in the private consulting rooms where people unburden their hearts."

From the Annual Report for 1934 comes the following statement:

> "We closed the year with a larger in-patient number than ever before and without a deficit, even though appropriations had been cut thirty-three and a third per cent. We have the certain knowledge that it is God's work and that He has helped us carry on with less funds and more faith than formerly. It is true that there have been no replacements of worn-out instruments and other articles. No new books have been purchased, and supplies have been allowed to run low. The members of the Staff have been cut in salary three times, but not one has left our employ and complaints have been few."

In March, 1929, the "Flatbush Church Nurses' Home" was opened. It is a beautiful building and a fine addition to the Hospital plant. Great is the gratitude of the Hospital for this commodious, airy building—a Home for the Nurses and for the little Hospital orphans until they are admitted to the boarding-schools at the age of nine.

Another reason for deep gratitude was the gift of $7,000 from the Jubilee Fund toward Hospital repairs and equipment. From October, 1931 until August, 1932, regular hospital work was carried on with great difficulty because the Hospital and Bungalow were under repair and the noise and confusion were great. The Hospital can now accommodate sixty or seventy patients.

"Mary Lott Lyles" had further causes for gratitude that year. The Flatbush Church of Brooklyn provided funds to repair the worn-out electric light equipment. A new Rest-house for the use of relatives of patients was built by a Hindu father as a token of thankfulness because of the birth in the Hospital of a long-hoped-for son and heir. A legacy from a friend in America was used for a big well and a windmill which supplies running water to Hospital, Nurses' Home and Hospital Bungalow—a very great improvement indeed.

Punganur—Mary Isabel Allen Dispensary

The Mary Isabel Allen Dispensary was built in 1912. During the first few years of the Sixth Decade this institution was managed by Dr. Hart, who made weekly visits from Madanapalle. There was a resident Nurse who looked after the patients between the Doctor's visits, and cases requiring more serious attention were asked to go to the Madanapalle Hospital.

During the greater part of the Sixth Decade Dr. Anna Ruth Korteling was resident in Punganur and carried on the work at the Dispensary besides visiting in the homes, where she often found "appalling conditions of filth and ignorance," so that she usually urged the patients to come into the Hospital where they could have proper care. Mrs. Korteling also made a number of trips into camp with her husband. Of one of these trips she wrote:

> "To reach the camp we traveled 45 miles in our motor-car, then 6 miles by bullock cart over rocks and through rivers, and spent the night in the village school-house. As soon as the people discovered that we had a few drugs there were crowds around us. It was heartrending to have to literally break away and run, with patients crowding about on all sides clamoring for at least one word and one dose of medicine. How much we could do if we might open dispensaries in some of these far-off villages!"

As a retrenchment measure the Punganur Dispensary was closed in 1933. Mrs. Korteling has moved some necessary equipment from the Dispensary to a small side-room at the Mission Bungalow, and there she carries on all the work that she can handle.

UNION INSTITUTIONS

Madras Women's Christian College

Here is a fine example of International Friendship. An English woman is Principal, an American woman is Vice-Principal and they, with the strong staff of British, American and Indian women, are building India's future through a distinctly Christian education.

In addition to her other studies every student is required to have three hours a week of Bible Study, and there are voluntary Bible classes under other auspices. As Mission work decreases our only hope of Christian leadership is in the graduates of such schools as they go out as mothers, teachers, doctors, and citizens in many scattered districts of South India.

Thus far, the majority of the Arcot Mission girls who have graduated from the College have returned to teach in Sherman High School.

St. Christopher's Training College—Madras

In 1934 the Arcot Mission had eleven students in Saint Christophers' Training College, which has made for itself a most important place in Christian education in South India. It is the only training college for women graduates that the Missions in South India possess, and it has for the last five years carried on also the training of teachers of the Secondary Grade. It is obvious that the determining element in Education is the character of the teacher and that the possession of good buildings, well-planned curricula, suitable text books and modern equipment count for nothing in comparison with the provision of Christian teachers of ability and devotion. The students carry on Social Service Work in the spirit of Christ. The King's Daughters engage in Prison visiting, Hospital visiting, Girl Guiding and Village work.

Union Medical School for Women—Vellore

In 1914 it was decided by the Medical Missionary Association of India that the new Union Medical School for Women, to be affiliated with the Women's Christian College, Madras, should be located in Vellore with Dr. Ida Scudder as its Principal and Mary Taber Schell Hospital as its working base. The management of this Medical School was assumed by four American Women's Boards, one of them being our own Board. The Medical School was opened August 12, 1918, but not until 1927 were the new school buildings ready to be opened.

"March 5th dawned as blue and silver with its sky and blowing leaves as the colors of the Vellore Medical School it was to honor, for on this day was to take place the event for which many anxious hearts and hands had been striving—the formal opening of the new buildings by Their Excellencies, the Governor of Madras and Viscountess Goschen. By three o'clock the crowds were beginning to arrive. It was a truly cosmopolitan gathering, illustrating union as only India can, for side by side were English, Americans and Europeans; Hindus in gorgeously colored scarfs and turbans; Nationalists in rough homespun and wearing the Gandhi cap; Mohammedans with flowing beards and coats. A picturesque touch of color and charm was lent by the section reserved for Indian women, where nearly 1000 sat, their rainbow-colored draperies reminding one of a lovely flower garden. There was a thrilling hush as Dr. Ida Scudder rose to speak, her face radiant at this fulfillment of a dream she had cherished through many years of waiting, planning and hoping. She pictured how the vision grew in the minds of Mrs. Henry Peabody and other friends, in what humble and inadequate quarters the School had its beginnings, and how many chill winds of discouragement it had to weather. She closed with the prayer that this Medical School might not only be a mighty force for alleviating suffering, but might be so filled with the Spirit of Christ that no patient could leave without feeling Christ to be its foundation and inspiration.

"A silver key was presented to the Governor by that true friend of the School, Miss Gertrude Dodd, and with this key the Governor formally opened the new buildings to the public. Each building came in for its share of admiration as the crowd streamed through the Ewart Maternity Building, the Cole Dispensary, the Children's Block, the Weyerhauser Hospital with its Operating Block and the Fillebrown Nurses' Hostel. Everywhere their eyes were greeted with airy, beautifully tiled rooms and verandas, the last word in sanitation, ventilation and modern equipment."

Another red-letter day for the School came in 1933 when the block of buildings at College Hill were opened. These include Laboratories, Administration Offices, a beautiful Chapel, bungalows for the Staff and a Hostel for the Medical Students. Of the 146 doctors graduated from the Medical School up to 1935, some were working in country districts, some were in Ceylon, Burma or Arabia, and one had gone to Africa. The student body numbered 105 and many more were refused admission for lack of funds. The girls come from seven language areas and all lectures are given in English.

"There are 48 Indian Nurses in training, all Christians except two, one of these being a Brahman and the other a Mohammedan. These student Doctors and Nurses are keenly interested in Bible Study and many of them show an eagerness for future Christian service with an increasing interest in rural work."

HONOR LIST

During the Sixth Decade the following Women Missionaries were honored by the British Government:—

Dr. Louisa H. Hart—King George Jubilee Medal.
Miss Alice B. Van Doren—Kaiser-i-Hind Medal.*
Mrs. Lavina De Mond Honegger—A Jubilee Medal for Educational and Social Service activities.

IN MEMORIAM

Mrs. John Scudder, "A Missionary Mother and the Mother of Missionaries", was called to her Heavenly Home on August 30, 1925. Beloved by all who knew her, her life was an inspiration and benediction, and a witness for her Master. Her many friends in India and America thank God for her long life of loving service and consecration. A daughter, two sons and two granddaughters remained to carry on the service to which she dedicated herself and them.

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*See "Fifty Years in Foreign Fields," page 166.

"Blessed are ye that sow beside all waters."

THE JAPAN MISSION

READING TIME—30 MINUTES

JAPAN, Island Empire of the Rising Sun, beautiful for its Fujiyama, its cherry blossoms, and its glowing chrysanthemums; wonderful for its exquisite silks and embroideries, its Satsuma, cloisonné and lacquer ware; charming for its courtesy; amazing for its enterprise; fearful for its earthquakes!

The Island Empire

The traveler from America usually enters Japan at Yokohama. If the day is clear, one may get a charming view of Fujiyama from the deck of the steamer as it moves slowly into the harbor. It is quite customary for tourists going beyond Japan to leave the steamer at Yokohama and travel overland, to embark again at Nagasaki.

Traveling through the country one is impressed by the beautifully cultivated terraced gardens and fields, every square inch of earth made to yield the greatest possible returns. Whenever the train stops at a station, venders offer for sale little pots of hot tea and lunches packed in the daintiest of boxes tied up with bows of tissue paper with chopsticks tucked in at the side. As daylight gives way to darkness every little village blazes with electricity, generated by the many streams which rush and tumble down the hillsides.

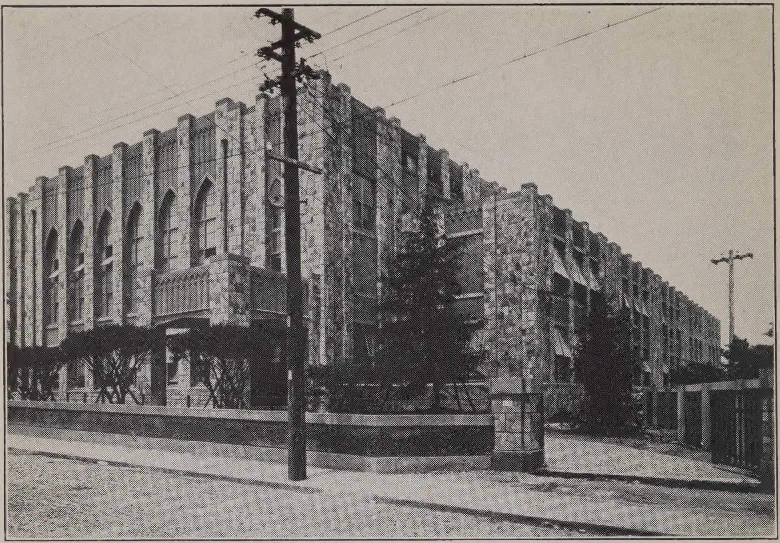
Our Mission Stations

Yokohama and Nagasaki are especially interesting to us of the Reformed Church because in 1859 our missionaries began work in those two important places. Other stations of our Japan Mission where work has been going on during the Sixth Decade are Tokyo, Shimonoseki, Oita, Kagoshima, Saga, Beppu and Kurume. For a year or two a missionary family was stationed, also, at Takeo. All these places may be reached by rail with a fair degree of comfort. Excepting Yokohama, Tokyo and Shimonoseki, these stations are on the island of Kyushu, which is

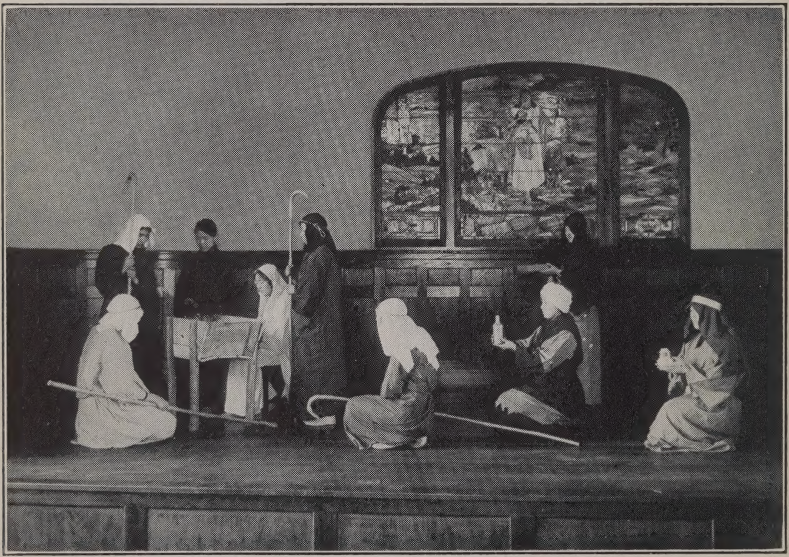
MISS NOORDHOFF'S YARD, A CHILDREN'S PLAYGROUND
(See page 66)

MRS. KUYPER'S HOME, A HOUSE OF FRIENDSHIP
(See page 67)

THE FRIDAY CLASS
(See page 67)



JENNIE M. KUYPER MEMORIAL BUILDING
Ferris Seminary, Yokohama (See page 71)



CHRISTMAS IN THE FERRIS CHAPEL
(See page 73)

thickly settled, having a population of 9,000,000 and a number of cities ranging in size from 35,000 to 175,000 inhabitants.

EVANGELISM

Church and Mission

As one development of the work inaugurated in Japan more than seventy-five years ago by the Reformed Church in America, there are now a goodly number of independent Christian churches in the principal stations of the Japan Mission. There are also a large number of small groups earnestly endeavoring to build up their membership and strength so that they, too, may become churches with proper meeting places, where they can testify to their communities of God's love and salvation. As far as possible these groups are in charge of regularly ordained Japanese ministers, but the Missionary workers, also, have an important share in the work and are welcomed by the members and by the pastor in charge.

In most of the Mission Stations the missionary residences are regarded as proper places for many of the meetings connected with the church organizations for children, young people, women and Christian workers. At these residences meet also many groups of non-Christian children, young people and women for classes in Bible, Music, Handwork, Cooking and English and for "Sunday Schools" held not only on Sunday but on other days of the week that suit the convenience of those who will come.

Other similar schools are held in centers remote from the missionary residence. For these it is customary to rent a room in the locality, though often accommodations are offered free in private homes, Christian or non-Christian. One Tokyo Sunday School was held in the home of a woman who keeps a little store. There was hardly room to turn around, but when it was suggested that a larger place might be found for the Christmas entertainment the woman said, "No, you must have it here. If this place is the regular meeting-place I think Christ would want His birthday celebrated here, also."

In their efforts to sow beside all waters the Christian workers visit Government hospitals, leper asylums and factory communities as well as many private homes, doing personal work and distributing Christian literature. Thus, the soil is prepared and the seed sown and, as a result, from time to time there are those who come asking to be taken into the Church.

Ways of Contact

Each Missionary worker has her own way of making contacts that result in work for the Kingdom. In Nagasaki the Mission residence overlooks the beautiful harbor on one side and acres of low roofs of a slum district on the other. The children living in this district are notorious for their bad behavior. In one year six boys were sent to the Reform School because of misdemeanors caused by the frustration, irritation, and privations that were theirs. The missionary saw the opportunity and gave one half of the beautiful yard for a children's playground, placing in it slides, sandbox, and other playground necessities. Sunday School, reading room, clubs for study and Daily Vacation Bible School followed in due course. No more boys have gone to the Reform School; problems are still present, but the people of the neighborhood are more appreciative of the efforts made for the children, all of which we hope may lead to a desire to know the truths taught.

An Experiment in Sociology

A new opening for service in Tokyo was in connection with a social center opened by young men students of Meiji Gakuin as a working project in Sociology. As the College boys could not hold classes for the women and girls, these were conducted by women missionaries and Bible Women with the young men as helpers: cooking classes with short helpful talks for mothers; classes in dyeing cloth for children's garments; night classes for factory workers. Bible lessons were included as a matter of course.

Lepers

Through a Bible class for leper women in a leper hospital in Tokyo many have come to know the Lord as their personal Saviour, their joy reflected in their faces. The matron, a woman of great beauty of character, has lived in this House for over thirty-five years, giving her life for these lepers, about a third of whom are women and girls. Almost every year sees some of these lepers baptized.

Postmen

In Kurume, at the urgent invitation of the postmaster, meetings were held for postoffice employees. Here, as elsewhere, a movie film showing the life of Christ was a great help.

Factory Girls

In a factory employing 1000 girls, weekly evening meetings were held. They had to be stopped for a time because of the bad conduct of one woman who called herself a Christian, the only "Christian" in the group. These meetings were resumed the following year with an average attendance of three or four hundred, which was entirely voluntary as the girls were either Buddhist or Shintoist in their religion.

High School Boys and Girls

Through simple friendliness two "Sunday Schools" were started in Oita. During the fall the work with children was much hindered by holidays. On one such day when it seemed that no one would appear for the Children's Meeting, a group of bigger boys, wearied with baseball practice, came to investigate the school. They liked it and said they would come regularly. It was out of the question to put them in the existing class; so a special hour was arranged for them on Saturdays. They were so faithful in attendance and so interested in all the lessons that the Missionary found it a joy to teach them. Just as this Saturday class developed spontaneously, so a Friday class for High School girls came into existence. One afternoon the Missionary heard voices in the front yard; she went out and found a few school girls who had wandered in. They were taken to see the missionary's flower garden, which often plays a large part in breaking down barriers and paving the way for Christian friendships. They were given flowers and an invitation to come again and bring their friends for a sing. Fifteen came, and they met every Friday, sometimes as many as thirty attending. Hymn singing was popular, and each week, linked up with some hymn, a Bible lesson was given. At Christmas time they had a social and played games and had the time of their lives, but when the popularity of the class came to the attention of teachers and parents the girls were forbidden to attend.

In Kurume, when a High School girl asked a missionary to teach her English and Singing, she was asked to bring ten others for lessons in English, Singing and Bible. She brought twelve, and a weekly class was opened and carried on successfully.

A teacher from the Government school came to the Missionary's home in Nagasaki for Bible lessons, which were followed by the inevitable cup of tea. She asked if the missionary would be willing to demonstrate to girls graduating from that school the serving of European tea. Thirty or more girls came and a club was formed for those who wished to continue. Some weeks later when the girls could not stay until the usual time, they asked the missionary to give the Bible lesson and "never mind the tea."

Household Arts

In many places Cooking Classes are very popular. In Oita one such class has an attendance of over twenty, mostly non-Christians, the wives of influential men. A short religious service is always held in connection with the class. At the urgent request of the younger women of this group, who have much leisure, a class in handwork was opened. This includes crochet, embroidery, cross stitch, woolwork and quilting. The women saw a quilt that had been sent to the missionary and they were so fascinated that immediately each one made a pattern block. Two weeks later one of them displayed her quilt beautifully finished.

Advertising Christianity

Printer's ink is often an effective medium for Evangelistic work. Miss Couch of Nagasaki has for over 20 years published a monthly magazine called the "Ochibo" with a circulation of some 1500, the cost of publication paid by subscription and special gifts from Japanese Christians in all parts of the world. One year a gift of 20 Yen came from some Japanese Christians in British Columbia. Miss Couch and her assistant, Miss Tomegawa, sometimes celebrate Christmas and Easter by inserting in the local dailies short articles on the meaning of these festivals. At one time they inserted a Bible verse for three months in the advertising space of a street-car.

Japanese Women as Christian Leaders

Japanese Christian women are taking active leadership in Christian work. Some are elders in the churches. The daughter of a Ferris Seminary graduate, Mrs. Tamaki Uemura, is the first ordained woman minister in Japan.

Miss Tomegawa is much in demand to conduct evangelistic meetings. One year she spent a month in Dairen, Manchuria, in response to a call from a Japanese church there. At another time she went to Fusan, Korea, where her meetings were financed by a Christian family in memory of a daughter who was a devoted Christian.

In Oita the Women's Christian Temperance Union is an active organization, meeting monthly at the missionary residence. In 1928 the Women's Christian Temperance Union and the Purity Society opened a campaign against the licensed prostitute system. A number of Christian women went out one afternoon and evening and got about 1600 signatures of men, women and young people opposing the system. It was noticeable that the young men of the Commercial College with one accord made excuses and refused to sign, while the most easily reached were the common working men in all lines of business. Many women's organizations signed as bodies and it was felt that a distinct step forward had been made. The Oita Women's Christian Temperance Union raises funds by dressing dolls and selling them to tourists.

The annual World Day of Prayer on the first Friday in Lent is generally observed in the larger centers by union meetings of Christian women.

"Ladies Aid"

In 1930 the women of the Gotenyama Church in Tokyo helped to raise money to acquire property and build a church in place of the old house used as a meeting place. They made the pew cushions with their own hands, working till late at night to finish them. In Hiji the women of the church raised 200 Yen for a new organ and 600 Yen for the new church building by painting fans and "obi" (sashes) and selling them to friends. The growth of the congregation necessitated an addition to the church later, and they again did their share in contributing.

In some of the large centers the church women sometimes put on Cooking Exhibitions. Such an exhibition is arranged in some large downtown building and admission is charged. The undertaking involves the transportation of almost the entire kitchen from the missionary residence, but the cordial feeling that results between the people of the church and many of the local leading families is worth the effort.

One group of women put much energy into a Bazaar, by which they cleared 250 Yen, but because these women were very critical of each other open enmities resulted. In time these were cleared up and the women learned that the best way to work for the Master is the direct method of trying to win their friends for Him.

Community Service

The Women's Auxiliary of Kurume Church carried on a Day Nursery for three weeks twice a year in a rural area while the mothers went out to help harvest the rice crop. The women of this Auxiliary became more and more friendly among themselves, and the backward, superstitious village, too, became friendly and interested in Christianity, and the local pastor opened a weekly meeting for children.

Adversaries and Open Doors

Now and again there has been active opposition to Christian work from Buddhists and others, especially nationalistic school teachers. In Oita nearly 100 girls of the age of American eighth grade, who had been very regular in attendance at Sunday School and were truly interested, were stopped from attending and this Sunday School had to be closed. But when one door of opportunity is shut another opens. Soon a non-Christian woman who had been coming to the cooking class asked that a Sunday

School be opened in her home, and there she and her two boys assembled the children from the big cotton-mill compound where her husband had a position.

Work in Nagasaki has been hindered during recent years by the springing up of various sects; one of these, called "House of Growth," is a mixture of many religions, including even some teachings from Christianity. Another cult, "The Way of Man," now numbers its adherents by the million. Nationalism opposes Christianity as being a foreign religion. But doors are open in spite of anti-Christian propaganda and ultra-nationalistic agitation.

Surely Japan is now at the crossroads, and if our message of "the Way, the Truth, the Life" has ever been needed it is doubly needed now.

OUR GIRLS' SCHOOLS

Ferris Seminary at Yokohama

Ferris Seminary, located on the Bluff overlooking the city and harbor of Yokohama, was opened June 1st, 1870. The enrolment, which began at 14, had reached 632 when the school buildings were totally destroyed in the great earthquake of 1923. Temporary quarters were erected and the school was reopened in January, 1924. The number of students reached 458 before the end of that year. There was dearth of equipment of all sorts and for a time the work was sadly hampered, but the next year news from the Board that a generous gift made it possible to begin rebuilding caused great rejoicing. A beautiful garden spot near the old location was secured for the student dormitory and the homes of the Principal and the foreign Missionaries. At the old location retaining walls were built and other substantial improvements to the grounds were made by the Government, aiding not a little in the reconstruction of the school. The property now covers four acres. A Japanese friend gave 200 trees.

The Jennie M. Kuyper Memorial

The year 1930 saw the completion of the "Jennie Kuyper Memorial," an up-to-date school building of re-enforced concrete, costing about $250,000. The formal dedication took place in June of that year. Dr. Eugene S. Booth, former Principal, was present by invitation of Alumnae and Japanese friends. On the outside wall of the beautiful Memorial Chapel, which forms one wing of the building, is a tablet placed there by the Japanese architect. It bears this inscription:

> To the Glory of God
> and in Loving Memory of
> Jennie Mary Kuyper
> Faithful in Life and in Death.

Academic Affairs

In 1930 the High School Department was recognized by the Department of Education in Japan, which means that Ferris Seminary graduates are eligible to appear for College examinations. An upper department specializing in English and Domestic Science has been developed, which may ultimately become a Junior College, for which endowment funds will be needed.

In the last year of the High School the pupils are given the privilege of taking elective courses and of joining one of several clubs that meet weekly — such as Art, Photography, Manual Training or Flower Arrangement. A breezy little school monthly, "The Ferris," has been published since 1930.

Health education is emphasized as a part of the school course. A full-time nurse is available every day for emergency work and for health instruction. Dental equipment was furnished by the Parents' Association and once a week dental service is given to any students wishing it.

Ferris Seminary has always specialized in Music, both vocal and instrumental. There are usually about fifty piano pupils, and term-end recital programs include selections from Bach, Mozart, Haydn, Beethoven and many other great composers.

Religious Activities

The Y. W. C. A. has always been very active. It has two sections, Senior and Junior. Although attendance at these meetings is voluntary for the Seniors, at least two-thirds attend the group meetings, while a much larger number attend the general meetings at which they often have very fine speakers. Dr. Kagawa, the well known evangelist and social worker, and Miss Michi Kawai, educator and lecturer, are favorites.

All the activities of the Y. W. C. A. are financed by the members. They staged a unique Christmas entertainment in 1928 for the carpenters and others at work on the new building, providing an interesting program, after which each workman was given a box lunch, a bag of cakes and copies of the Gospels and Acts. They conduct Sunday Schools for street children, send many slum children to camps, where they enjoy health-giving exercises; collect warm clothing for the poor, sometimes selling it at low prices and using the proceeds to provide Christmas cheer for these poor people. They make "comfort bags" and fill them with food-stuffs, clothing and toys for the Social Service Bureau of the Kingdom of God Movement for distribution to the poor. One year they made 300 such bags. For several years they paid the tuition of a student who would otherwise have had to leave school, and they helped to send two blind girls to America for teachers' training. They are represented every year at the annual Y. W. C. A. conference held at Gotemba, a picturesque spot at the foot of Mt. Fuji, spoken of as "the Northfield of Japan."

Every Christmas is a White Christmas at Ferris Seminary. A committee of the students decide where the gifts of the school are to go and make the appeal at chapel for the contributions. They remember such objects as the Orphan Asylum, the poor in Yokohama, Lepers, Newspaper Evangelism, the Blind School in Yokohama and others. In 1929 the Christmas exercises included the unveiling of a beautiful window in the chapel, given by Mrs. William Bancroft Hill in memory of Miss Kuyper.

Christian Influence

Every year there have been a goodly number of baptisms among the students, many of whom come from homes where there are no Christians. In 1934 fifty-eight of the eighty-seven students entering High School came from non-Christian families; forty-one of these had attended Sunday School for perhaps a year or less. At baptism the girls join the churches nearest their homes and many of them become Sunday School teachers, organists and leaders of singing in the churches.

The Christian spirit of Ferris reaches out into the homes. A girl from a non-Christian home was baptized. Though her parents were not Christians they were much pleased because their daughter had made this decision, and in commemoration of her baptism they made a contribution to the school of fifty beautiful pictures. A lady who was present at this ceremony had already made up her mind to send her daughter to a Government school, but the importance of Christian education for a young girl was so deeply impressed upon her that she decided to send her to Ferris. The policy of the school regarding religious instruction is stated very carefully when the parents bring their daughters the first time, and though the families of some of the students are opposed to their becoming Christians that does not change the policy.

Ferris Alumnae

Our schools do not forget those who have graduated. Missionaries and teachers keep in touch with them through frequent visits and letters of encouragement and help. Miss Hayashi, Vice-Principal, who has been with the school as instructor for over forty years, spends a large part of every vacation visiting Ferris alumnae, thus fostering friendship and encouraging these women to carry out the ideals of the school. During the school year she and others visit the homes of pupils and graduates in Yokohama and vicinity. The Ferris graduates often testify that without the Christian training received at school they could not have overcome the temptations and the difficulties they have had to encounter out in the world.

A number of Ferris graduates are doing special and exceptional work in Japan. In Osaka, Miss Sodeyama, a graduate who continued her education at Central College, Pella, Iowa, is living in one tiny room and is very happy doing settlement work. She manages a Day Nursery for poor children and finds work for their mothers. One evening a week she conducts a meeting in a boarding-house patronized by rough workmen. At first they ridiculed her, but gradually they became more courteous and listened attentively. Miss Sodeyama has a Sunday School for children and a Bible class for women. One Christmas she gave an entertainment which was attended by 500 women and children.

Frequently students from Ferris Seminary come to America for further study. Miss Watanabe, Ferris teacher, spent a year at Hope College and a second year at Hartford Theological Seminary. Miss Uchida and Miss Terada specialized in Y.W.C.A. work. Miss Yukiko Kimura, who was Y. W. C. A. Secretary in Australia and has been delegate to International Y. W. C. A. conferences in China, New Zealand and Hawaii, is preparing in America for positions of further usefulness in her homeland.

Another graduate, a fine Christian woman, acted as Lady in Waiting to Her Royal Highness Princess Takamatsu when she and her husband made their tour around the world a few years ago. Another is holding a similar position in another of the royal families.

And who shall speak of the many who are living quiet lives at home or in places of influence, letting their light shine wherever they may? No one can can say how far these smaller candles shed their beams.

The Alumnae Association at its annual meeting in 1934 made final plans for conducting a campaign to raise an Endowment Fund for the school. Report says that promises for this fund amounting to 10,000 Yen have been received.

Christian Witnessing by Radio

Though aviation for women is still in its infancy, Miss Mabuchi, the young Athletic Instructor (not a Ferris graduate), was given leave of absence in 1934 to carry out a good-will solo flight to the new capital of Manchuria. On her return she spoke from the Tokyo Broadcasting Station, testifying that she was sustained in her difficult and dangerous venture by her Christian faith.

Sturges Seminary at Shimonoseki

In the first report of the Woman's Board in 1875 was an appeal for the placing of a Girls' School in Nagasaki similar to Ferris Seminary. A school was opened with two women in charge, but the Nagasaki Girls' School, called Sturges Seminary, was not established on a firm basis until suitable buildings were provided in 1887. There were many changes in the management due to the fact that the Missionary women in charge felt constantly the pull of Evangelistic work in the district. Nevertheless, the school flourished, so that soon the classrooms became too small. Because of the difficulty of further expansion in Nagasaki, in 1914, when Sturges was twenty-five years old, the school was moved to Shimonoseki and united with the Presbyterian Girls' School from Yamaguchi.

Sturges Seminary, renamed "Baiko Jo Gakuin" to preserve the former Japanese names of both schools, was built on a hill overlooking Shimonoseki Straits and the city of 75,000 inhabitants to which it aspired to be what its name signifies, "The Light." Four missionaries, two representing the Presbyterian Mission and two the Reformed, with a faculty of about a score of Japanese teachers, are working harmoniously under a Japanese Principal, Mr. Hirotsu. This union has justified the expectations of those in charge that the two schools combined in one would command a wider patronage and render a larger service than either school could have done separately.

Interracial Relationships

In this city on the waterway leading to Korea, China, the Philippines, India, America, this union institution has always kept in close touch with the problems of the day and has numbered among its guests men and women of affairs of all nations. It is easily reached from Korea and China, from which countries some of the students come. Thus Baiko becomes a place where different peoples meet in the bonds of Christian fellowship.

American generosity in helping Japan after the great earthquake of 1923 made a deep impression on the people of Japan. Then came the "Exclusion Act," as the Immigration Bill was called, and many of the Japanese felt that Americans were not their friends after all. In Shimonoseki city the feeling ran high, so that it was a pleasant surprise when two of the elders of the church called on the missionaries of the school and assured them that, no matter what happened between the two nations, their Christian fellowship would be in no wise altered.

Enlargement

During the Depression many schools in Japan lost heavily because of decreased attendance; not so Sturges Seminary. In 1929 there was a decrease of dormitory students, which was due to the opening of High Schools in many smaller cities of the district, but the classrooms were crowded. In 1930 the school was finding it hard to manage because of a curtailed budget. In 1934 enrolment reached the high-water mark for the Decade, with 400 pupils in the school.

Several times "Baiko" has found it necessary to add to its building equipment to make room for increased enrolment and to make all its departments more efficient. The first of its new buildings in the Sixth Decade was a Chapel to meet a real need not only in the school itself but in the community, which had no place for large Christian gatherings. This Chapel, the Sage Memorial, was dedicated May 20th, 1925. The main auditorium seats 350; by using the gallery and adjoining rooms 450 more can be accommodated. One of the most impressive services held in the Chapel was the funeral of one of the little school-girls. Although she had not been baptized, she was a Christian; her parents, although not Christians, requested Christian burial. The child's father was the chief Government officer in Shimonoseki, and about 350 non-Christians attended the funeral. To many of them it was their first contact with Christianity, and they were deeply impressed.

Another building was the gift of the Parent Teachers' Association. In 1929 this Association raised 5000 Yen for a Library in celebration of the Fifteenth Anniversary of the establishment of the school in Shimonoseki. A deputation of the Board of Foreign Missions was present at the Anniversary and Miss Cobb delivered the main address. In commemoration of the Twentieth Anniversary a history of the school was written by the oldest member of the faculty, Mr. Kuroki, and the Patrons' Association began plans for a building which should serve for additional class rooms. This building, appropriately dedicated in 1935, is serving in many ways to help the school in its rich service to the community.

Educational Standards

The educational standards of Sturges Seminary are such that the school was recognized by the Educational Department in 1930, making the students eligible to enter the second year of any Government Girls' Higher Department. In 1934, the Principal, Mr. Hirotsu, and the oldest teacher, Mr. Kuroki, were honored by the Educational Department for 40 years of distinguished work in education. March 20th, 1934, three hundred people gathered for a service under the auspices of the Alumnae and Parents' Association to celebrate the 25th anniversary of services given to the school by Mr. Hirotsu, Mr. Kuroki and Miss Jennie Pieters. Addresses were made on behalf of the two Missions, the Alumnae, the Parents' Association and the School, and generous gifts were made to the three honored teachers.

A number of graduates have entered the Women's Christian College in Tokyo and other higher institutions of learning. Mrs. T. Yamamoto, a graduate, at one time a teacher and now a member of the Board of Directors, has translated a number of fine books for girls and women, among them "One Girl's Influence," "Pollyanna," "Just David," and "The Lamp Lighter." The proceeds from the "The Lamp Lighter" she gave for a scholarship for students at Baiko.

In 1931 the Domestic Science Department installed a new kitchen with modern tables, gas, running water and other equipment. In 1935 a special Household Arts course was opened for graduates of the school with fifteen graduate students enrolled.

In the High School Department the upper-class students have the privilege of electing either Special English or Domestic Science. Some new projects undertaken during the past Decade have had to be abandoned because of lack of funds. These were higher courses in English, Music, and Home Economics. Home Economics is especially valuable because it trains the girls for married life after finishing High School, but for the successful operation of such a course an additional well-qualified teacher would be needed.

Interscholastic Contests

Baiko girls excel in athletics, including tennis, basket-ball and volley-ball. Inter-school contests are limited to an annual field-day, when the girls from three Mission schools of that district compete. Non-Mission schools usually hold their contests on Sunday, which prevents Christian schools from participating. However, a silver cup was won by one of the students in a tennis match held on a week-day, competing with several Government schools in the city, and in 1933 the school won both the silver cup for tennis and the Mayor's trophy in a contest of four schools. In a local contest in 1934, Baiko took first place in basket-ball and volley-ball and second in tennis.

In 1932 in an English declamatory contest of Prefectural schools the representative from Baiko took second place. Another girl was sent to an English oratorical contest in another center. Some of her competitors came from colleges and universities, but even so she won second place, while the first honor went to a girl from another Mission school.

Students of the Music Department, besides taking part in recitals and concerts in their own school, join in contests with other schools and sometimes go to other places to give concerts. One year two concerts were given in different places to aid churches in raising funds. Another year this Department was asked to give a concert at an anniversary of a Government school.

Varied Interests

Special events of various kinds made the past Decade interesting at Shimonoseki. In 1928, on an extensive trip through the island of Kyushu, some seniors took great trouble to search out a leper asylum managed by an Englishwoman. Later they sent the lepers three bales of clothing and substantial money gifts. In 1930, thirty-three girls with three teachers went to Okayama, ten hours by train, and were part of a vast group of 50,000 High School students to be reviewed by the Emperor.

Religious and Welfare Activities

Much of the religious life, as at Ferris, centers in the Y. W. C. A., which is divided into two groups, one for older girls and one for younger, about 75 in each group. Their good works are many. They visit hospitals (some of these are for lepers), make scrapbooks for children in hospitals, conduct a lending library of good books for day-students, do settlement work and collect clothing and money for poor people in the locality and in other towns. On one occasion they collected 1700 Yen. Sometimes the clothing collected is made over before being distributed. One year they sent a money gift to Manchuria to relieve distress among poor Chinese families.

Because of the high rate of infant mortality in the province, a Baby Clinic was opened at the school in 1925, the only organization of the kind in that area. On one occasion 88 babies were weighed and measured by the older girls and examined by two specialists who gave their services free of charge. To each mother of the ten prize babies was given a book on the care of children. Other such clinics were held in subsequent years.

The students at Baiko have on several occasions held successful Bazaars, one of which, attended by 4000 people paying admission, netted 900 Yen. Of this amount 100 Yen was given to the Y. W. C. A. and the Baby Bureau, and the remainder was added to a fund for a chapel piano.

Evangelization has always been a very definite aim at Sturges Seminary. During the Sixth Decade over 200 students were baptized before leaving school. Most of these girls came into the fold quite naturally as the result of the daily Christian instruction and school life, though deep impressions were often made by fine special speakers, some of whom remained for several days conducting private conferences as well as delivering addresses to the student body. Most of the teachers are active Christians. Many of them take part in Christian work not only in the school but also outside, the men among them often filling vacant pulpits.

Besides daily morning chapel and Bible classes twice a week, the girls have weekly class prayer-meetings. Sunday Schools are also conducted, one in the morning for the dormitory students and another at midday for the neighborhood children. There is a large Korean population in Shimonoseki and a Sunday School for Korean children is conducted by the Korean students. The char-

GRADUATES OF STURGES SEMINARY
(See page 81)

PRINCIPAL HIROTSU AND MR. KUROKI
(See page 78)

THE BASRAH GIRLS' SCHOOL
(See pages 8, 90)

itable gifts of the Dormitory Sunday School amounted one year to 80 Yen. Their contributions are sent as far away as Formosa and Korea, a committee of students deciding in consultation with the Sunday School teachers how the money shall be distributed.

The Christmas celebration is always an important event. It has been called the "public expression of the Christian purpose of the School". White Christmas is observed every year, being not merely a school program but an effective religious service. One year there was an impressive White Gift Pageant with the triple idea of sacrifice, service and self-giving. Another year the audience that filled the chapel caught the spirit of the occasion and were eager to share in the offering taken for the poor. In connection with the Christmas program of 1933 there was a processional of twenty-six girls and one teacher who had been baptized during the year and came singing:

"Oh Jesus, I have promised
To serve Thee to the end."

Influence of Alumnae

Wherever one goes, throughout the length and breadth of the land, one meets the women graduates of schools such as these. They are the leading spirits in enterprises that make for betterment of living conditions and lift other women to a higher plane of living and thinking. These are the women that quietly and effectively live the teachings of the Master, caught from the spirit of the Christian Mission School.

IN MEMORIAM

MISS HARRIET M. LANSING

Commissioned as a Missionary of the Reformed Church in America in September 1893, Miss Harriet M. Lansing retired October 1928, having completed thirty-five years of peculiarly useful missionary service, rendered in quiet but very effective ways, particularly among young men. She organized Bible classes for young men attending schools and colleges, as well as among men working in railway offices, and exercised a notable influence upon them. Her home was always a center of Christian hospitality.

Her life was unselfish, continually thoughtful of others; she was always a Missionary.

One of Miss Lansing's students became an outstanding pioneer in progressive education and established a model school in the suburbs of Tokyo. When Miss Lansing retired from active mission service, Mr. Obara requested her to come and assist him in order to give the school a strong Christian character. He built a house for her on the school grounds and Miss Lansing taught five hours a week. Many people of the suburban community called themselves Christians, but, as the nearest church was in Tokyo, they had given up going to church. Miss Lansing and her experienced Bible Woman conducted Bible and singing classes, Sunday School and women's meetings, and soon a Sunday service developed. Serious illness made it necessary for Miss Lansing to return to America, where she died January 22, 1933.

Such a life and such service as hers illustrate and ennoble the missionary enterprise of the Christian Church.

MRS. ALBERT OLTMANS

On Christmas Day, 1930, Mrs. Albert Oltmans, after a happy day with her children at Charlotte, North Carolina, passed suddenly, quietly into the Life beyond. For some years impaired health had deprived her of any active part in Mission work, but the gracious Christian hospitality of the Oltmans home was always open to missionaries, foreign visitors and Japanese friends, and Mrs. Oltmans' quiet spirit was a refreshment to all who came. Mrs. Oltmans had the great satisfaction of having two daughters return to Japan, their native land, as missionaries. Miss Jean continues in missionary service at Ferris Seminary; Miss Evelyn, forced by ill-health to return to America, is devoting her life to mission work for Orientals in California. A son, Dr. Theodore Oltman, joined the Amoy Mission in 1930. Thus the influence of this Missionary mother goes on through the years.

> *"Some seeds fell by the wayside . . . Some fell upon stony places . . . Some fell among the thorns . . . But other fell upon good ground and brought forth fruit."*

THE ARABIAN MISSION

READING TIME—40 MINUTES

"Ishmael! God hears! The name was prophesied
For the first father of the Arab race,
Wild, proud, defiant, mothered by a slave—
A lonely dweller in a desert place."

ARABIA, home of the descendants of Ishmael, was the latest foreign field to be occupied by the Reformed Church. Bounded by the hungry sea on one side and the thirsty desert on the other, it was of all the fields the most difficult of access until in this past Decade it was brought many weeks nearer by trans-continental air-plane and trans-desert motor bus.

Our Missions in Arabia and Iraq

The Arabian Mission was founded in 1889 by those two intrepid young men, James Cantine and Samuel Zwemer, but the Reformed Church did not assume its administration until 1894. Basrah, Bahrain and Muscat, all along the east coast, were the first stations opened. Work in Kuwait, Amarah and Matrah and a share in the work in Baghdad under the United Mesopotamian Mission were later developments. Baghdad, Amarah and Basrah lie within the Kingdom of Iraq; Kuwait has its own ruler; Bahrain and Muscat are in the Kingdom of Arabia, under the sovereignty of Ibn Saoud. The ultimate objective of the founders was to occupy the interior, and during the past Decade great strides were made in that direction.

By assuming Mrs. Zwemer's maintenance in 1898 the Woman's Board first shared in supporting this new field. In 1918 it took on the same responsibility for women's work in Arabia as it carried for the work in China, India and Japan. At the beginning of the Sixth Decade it had under its care nine women missionaries, three girls' schools, medical work in four centers and a medical-evangelistic service that was opening the barred doors of Arab homes in city and country to the friendly advances of the missionary. The Woman's Board shared in the work of the United Mission in Mesopotamia by the "loaning" of Mrs. Sharon J. Thoms to the Girls' School in Baghdad.

Changing Conditions

Not only by airplane and motor-bus but by radio and by commercial imports from East and West has this once isolated country come into communication with the outside world. Into the major cities have come, for better or worse, the news, the commodities, the dress, the social customs of foreign lands.

Women's outlook and experience have widened, though these wider contacts affect only the few. Sheikhs, on visits to London, have taken along their favorite wives with their ladies-in-waiting, and they have returned to their harems with astonishing stories of the freedom of women in other lands. But the Missionaries' neighbors are not all of one type. There are the very poor women who live in the simplest kind of hut, which is someimes only a torn mat fastened up as a shelter. There are the well-to-do in the harems of local notables, the old women dressed in old-type conventional black robes while the younger ones wear smart European garments and have their hair dressed in the latest style. There are women of the middle class, most of them orthodox Moslems who faithfully attend regular Friday morning readings of the Koran. Many of the better class women wish to unveil and go into society, as the women do in Baghdad, but the old-fashioned women deplore new developments and lay all the faults of present-day life to the fact that Arabs are adopting Western ways.

EVANGELISM

The method of visiting and being visited employed by Mrs. Zwemer in her pioneer days is still found to be the most satisfactory way of carrying on general work among the Moslem women. These women have come to regard the reading of the Bible by the missionary as an integral part of every visit.

Making Contacts

There are many ways by which openings are found for sowing the seed. Individual reading lessons afford opportunities for personal appeals, though many seemingly promising leadings end in disappointments and often the effort seems like ploughing on rocks.

Through a woman vender of sodas one missionary made a circle of new acquaintances, some of them members of large aristocratic families.

Following an "At Home" day when interest was aroused through music and pictures a class of twenty-seven village women was organized for Bible lessons. These women had to come in daily a distance of two miles for drinking-water and they had formed the habit of getting their water at the Mission house. This made quite a disturbance, but allowing it was an act of neighborliness which was understood and appreciated. Very few of these women could sew and the Missionary started sewing lessons which proved pleasant and profitable.

Bahrain has a large number of summer visitors in the suburbs who cannot come the long distance to the Mission house for meetings. To reach these women the Medical Ford carries the missionaries out to four centres, where meetings are held with an average attendance of about twenty-five at each meeting.

In 1924 Miss Ruth Jackson spent two weeks at a date packing camp, working among the women packers. All of them were very cordial, though most of them had had no Christian contacts before. In 1926 more intensive work was done in a number of mat hut villages in the Basrah palm gardens. Several fires in the mat hut district left many families destitute. Relief work was instigated locally by the missionaries, and the local authorities made them responsible for the supervision of this work.

When there are crop failures up-country large numbers of poor, starving Arabs come to Basrah seeking in vain for work or help. These conditions offer good opportunities for both preaching and practising the Gospel, though often it is difficult to do so with satisfaction because many practise deception in order to get aid.

Ways of Working

Each station now has Sunday services and Sunday Schools, and informal weekly prayer-meetings for Moslem women. A Sunday School opened in Basrah in 1925 with four children had an attendance of over fifty in 1927. Through these children a very indifferent village became really cordial toward the missionary and her message.

Christmas is celebrated in all the stations in various interesting ways, which include Christmas programs and feeding the poor and giving them warm things from the Sewing Guild boxes.

In Basrah a Daily Vacation Bible School, two and a half hours daily, five days a week, was successfully conducted for a month one summer. Attendance was limited to Moslem boys who had never gone to school. Fifty were enrolled and the average attendance was twenty. The program each day began with a thorough wash-up at the water-tap followed by health talks illustrated with charts. Then came singing of hymns and action songs, Bible stories—often dramatized with great spirit—gymnastics or games, and simple Arabic lessons in handwork. The next year, from early autumn until May, Basrah had a Girls' Club with a program similar to the Vacation Bible School. Sewing lessons included making warm garments for the poorest children. Later a Social Centre was opened in the Girls' School compound. When only a few came there were opportunities for intimate talks. Many times the place was crowded.

The Christian Women's Society of Basrah, composed mainly of Armenian and Syrian Christians, thrives with a minimum of support by the missionary. They have sewing meetings and prepare many warm garments for the poor. They contribute to the pastor's salary and to other church funds. One meeting a month becomes a discussion group on child training and other problems of Christian life. Government school teachers and Moslem and Jewish friends often attend these interesting meetings.

In 1929 a Social Service project was begun in Amarah with seven Arab girls. In spite of strong opposition the group soon numbered over twenty. A second class was started with four Sabean girls,* and this group grew as large as the other. The aim of this work was three-fold:—first, to lead these children to know and love Christ; second, to improve their standards of living; and third, to utilize their play instincts in the fostering of higher ideals and the building of Christian character. Unfortunately, the last few years there has been no one to carry on this work. The girls are continually asking: "When are you going to start our classes again?"

Signs of Promise

In 1925 a young orphan girl who was being mistreated found refuge at the Mission house. The next year she requested baptism; so did another girl whose brother had died a Christian. Several others seemed to be considering the way of the cross very seriously but turned back because disappointed in certain material expectations. Only a few stood firm in spite of persecutions and threats. Each time a convert appears hope is revived that a community of believers will eventually develop, though again and again the Lord has seemed to say, "Not yet," by taking one convert after another to Himself soon after they have declared their faith in Him. The missionaries have come to regard such bereavements as grain which dies to bring forth more fruit. In the last years of the Decade baptisms in every station gave evidence of a ripening harvest.

"God hears our prayers. From oasis, bazaar,
And dark harem the answer we behold
As, daily, souls from Ishmael's wayward tribe
Are won, by love, back to the promised fold."

SCHOOLS FOR GIRLS

The fear and distrust of Christian missionaries has always been great in Arabia. To overcome this attitude sufficiently to be able to conduct real school work required a long preliminary campaign calling for the patient, persistent practice of all the qualities of charity which "suffers long and is kind."

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*Sabeans are the reputed descendants of the disciples of John the Baptist.

At the end of the Fifth Decade the Girls' Schools in Bahrain and Basrah had so increased in numbers and in curriculum that both were beseeching the Board for funds for adequate school buildings and equipment. The Basrah request was answered, as we shall see, by the Jubilee fund; Mrs. Dame's appeal for $5,000 for a real school building in Bahrain has never yet been granted.

The Ashar School for Moslem girls, which had been opened by Mrs. Thoms in Basrah in response to a request from Moslem parents, was closed in 1928 because funds were insufficient to maintain two schools in one city.

Bahrain

In 1900, after two years of preparatory work by Mrs. Zwemer, a school for girls had been opened in the Mission House in Bahrain, with seven Christians, four Jewesses and five Moslems enrolled. It was discontinued in 1917 because of scarcity of workers and other adverse conditions, but re-opened in 1922 in a native house in the bazaar. Toward the end of the Fifth Decade attendance had increased at such a rate that there were only half enough seats. The arrival of a new supply from the Mission in India was celebrated by a tea-party arranged entirely by the school girls themselves. At first Mrs. Dame did all the teaching. With an enrolment of two Christians, thirteen Jewesses, fifteen Arabs, seven Persians, four Indians and two Negresses she had a full program. In 1928 the school's first pupil, Sarah Hanna, became an assistant teacher. She possessed only such incidental training as could be given her on the spot, but she proved intelligent and was a real help. Later an Anglo-Indian girl was added to the staff, but she had to be dismissed for necessary economy, and a Sixth grade girl was given work as a pupil teacher. The next year this girl became the first real "graduate" of the school and was then engaged as a regular teacher.

In September 1927 the school was moved from the native house to the lower rooms of the Chapel in the Mission Compound, recently vacated by the Boys' School. At first this change resulted in a great drop in attendance; but at Christmas, up came the enrollment to sixty, only to drop again soon after to an average attendance of about twenty-five. The next year, the children showed their enthusiasm for the School by an earnest request that it be kept open through the hot weather. Mrs. Dame thought their eagerness would wilt down with the heat, but not so! Even when "every little face was covered with prickly heat and the perspiration streamed down, the school went merrily on with some forty in attendance." The better known and more popular the school became, the more opposed it was by the orthodox Moslems. In 1930 a rival Girls' School was opened by the Government. One of the teachers was a girl who had received her education in the Mission School, while the best pupils were likewise Mission School girls. However, friendly relations were maintained between the faculties of the two schools even though competition was keen. The next year the Mission School had over a hundred pupils of whom seventy-eight were Moslems, among them two Koran teachers who came quite regularly. Within a year or two the school was so crowded that the problem was how to divide fifty-four desks among seventy-five pupils and how to place these fifty-four desks in a space meant for forty. Every report since then has re-iterated the wail: "We are overcrowded. We need more room."

February 14th, 1925, was the School's first Field Day. The "field" was the tennis court of the Mission compound. The events consisted of running races, relay races, long toss, high jump and flag race. There was a big crowd of spectators. Benches lined three sides of the court while the veranda of the Mission House was spread with rugs and cushions for those who wished to sit native style. The day was a huge success.

In 1928 playground equipment provided by American friends was installed and proved exceedingly popular. The boys were green with envy; so were the women of the neighborhood. Periods were set aside daily when they, too, could enjoy the swings, see-saws and slides.

In 1929 a Girls' Club was organized in the school. The Club girls showed much initative and worked out their own constitution and by-laws. An annual Club event was a Guest

Meeting when each member could invite two guests. On such occasions they presented fine programs. One year they gave an entertainment in the palace to the amazement and delight of the Queen. The Club meetings were continued even through vacations.

Every year Christmas, Annual Picnic Day, the School's birthday in April and the closing day of school in June are celebrated with special programs or joyous parties. These help advertise the school and increase its popularity. One year after a very successful closing-day program the Missionary returned to the schoolroom and, to her astonishment, found nearly all the Moslem girls sitting at their desks weeping bitterly. To the question "Whatever is the matter?" they wailed, "Oh, school has closed and you are going away!" The two Koran teachers were weeping as hard as the others.

Basrah

The Basrah Girls' School, opened in 1912, had after its first three years an enrollment of eighty-nine. Many of them were poor girls but others belonged to families of officials and paid fees. There were Jewesses, Mohammedans and Christians, all on friendly terms. In 1924 two of the Moslem girls completed the Eighth grade and both became teachers in the school.

The next year troubles began through the strong opposition of a Government school. The saddest part of the situation was that a number of teachers in the Government School who had received their education in the Mission School used their influence to draw away pupils from the school. But there was cheer in the cabled news from America that the share of the Basrah Girls' School in the Jubilee Fund would be Thirty Thousand Dollars.

The Jubilee buildings were opened in 1929 in a beautiful garden with sufficient land for playgrounds. The school building has six classrooms, a kindergarten, an office and a large assembly room, all as modern as in the newest schools at home. On the opening day the Assembly Room was crowded with guests, all loud in their praises.

Soon the enrollment almost doubled. In 1930 five girls were graduated. But the depression years brought about a complete reorganization of the School. Because of cuts in appropriations the eight classes were reduced to four and the kindergarten was closed. The sixty-three girls remaining came from the lower middle class and the mud-hut dwellers, all but three of them being Moslems. The program was simplified to meet the limited development of these children and includes the three R's, Bible, Hygiene, Geography and Sewing. Those in charge long for developments showing that Christ's message is working in the hearts of these undisciplined Moslem girls.

Kuwait Hospital Sewing Class

In 1932 there developed in Kuwait in connection with the Hospital an interesting piece of work which, while not designated a "school," was very much like one in embryo. It began with a sewing class for five little girls who were in the Hospital; soon there were forty-two in the group, ranging in age from five to eighteen years. Every morning they enjoyed a Bible lesson, sometimes dramatizing the story. They played games and learned to sing hymns, a favorite one being that song sung round the world, "Jesus Loves Me." Even older women and young mothers asked to be admitted to the classes and requests were made that reading and writing be included in the schedule.

Baghdad

The United Mission at the beginning of the Decade was awaiting Mrs. Thoms' arrival to apply her fine educational skill and experience to the Girls' School in Baghdad. In 1931 there were enrolled forty-nine Moslems, thirty-nine Jewesses, twenty- four Armenians, sixteen Chaldeans and twelve Protestant Christians. The school has earned a good reputation because of its fine staff of Syrian teachers. Two-thirds of the pupils are from non-Christian homes, but they are very responsive to the Christian message. The girls come from homes of widely differing backgrounds and the whole life of the school has been an experiment in Christian democracy. Due to wise leadership the experiment is proving successful. The girls from wealthy homes have learned to share with those of the underprivileged groups, and the poor girls, even some who seemed to be hopeless cases, have developed amazingly by copying older girls whom they have learned to admire.

Girls from the more cultured homes are no longer forced to marry at an early age, and some of these have completed the entire course and gone on for more advanced work elsewhere.

THE MINISTRY OF HEALING

What a challenge to the medical profession is the land of Arabia with its myriads of flies, its lack of sanitation, its dense ignorance of hygiene, its scarcity of water, its extreme haughtiness and its discouraging fatalism! What big opportunity is here, and what heart-breaking appeal, calling for the deepest compassion, the highest devotion and the most long-suffering patience!

At the end of the Fifth Decade*, Medical Work was being carried on from four centers on the five hundred mile coastline of the Arabian Mission. From the three Mission hospitals at Basrah, Kuwait and Bahrain and the Dispensary at Muscat, modern medicine and modern surgery were being applied to relieve the suffering of women and children. Only two women physicians were on the field: Dr. Calverley, in charge of the new Women's Hospital at Kuwait, Dr. Hosmon developing a woman's hospital from the Muscat Dispensary. Skilled Missionary nurses, Mrs. Van Peursem, Miss Van Pelt and Miss Dalenberg, and efficient Indian nurses, trained in our schools in India, assisted Drs. Dame, Harrison and Mylrea in the general hospitals at Basrah, Kuwait and Bahrain and on medical tours into the country.

At the close of the Sixth Decade, Medical Work is still being carried on in Bahrain, Muscat and Kuwait. The Lansing Memorial Hospital has been transferred from Basrah to Amarah, a new hospital has been built at Matrah, near Muscat, and medical tours have been widely extended.

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* "Fifty Years in Foreign Fields." Page 271.

Bahrain

The year 1926 saw the new Marion Wells Thoms Memorial Hospital added to the Mason Memorial Hospital in Bahrain. Many women had availed themselves of the services of the American women doctors even before there was a separate hospital for women. With the introduction of taxi service a larger number of better class Arab and Persian women began to patronize the Mason Memorial. By the beginning of the Sixth Decade, Medical Work for women was past the pioneer stage and the workers were much handicapped because of cramped space and limited equipment. Out-calls were frequent and interesting. Sometimes a call meant practically a day away from headquarters. The Medical Ford was a great help and time-saver; at times as many as ten calls were made in a day. Out-calls brought in fees, an important factor bringing nearer the day of self-support. Persian day-labourers proved to be the most appreciative and satisfactory patients and for their benefit the nurse sometimes gave Scripture talks in Persian. Many patients came by steamer from distant places. The private rooms were much in demand, even though rent was charged for them, whereas ward accommodation was free.

When a cablegram from the Board in America announced the gift of $10,000 from legacy funds for a new hospital for women in Bahrain great was the rejoicing. Immediately the soliciting of local subscriptions was begun. The aim was to get 25,000 rupees locally. A request for aid was sent to the Bahrain Government. Sheikh Hamed framed the petition and headed the list with a gift of 5,000 rupees. Doors and windows for the new hospital came from South India. So the Marion Wells Thoms Hospital was finished and opened in the summer of 1926.

The dedication was held on a Sunday, the regular Arabic service being held in the large ward on the second floor. The ward was filled, and among those present were a goodly number of women from all parts of the island. On Wednesday was "Open House" for all women acquaintances. Mats, rugs and cushions, benches and chairs were arranged on the spacious, breezy, upstairs front veranda and by 9 A.M. all were filled.

Many high-class women whose husbands would not permit them to attend sent servants; but the wife of the ruling Sheikh appeared in person, to the great excitement of the other guests who had never before seen her so close at hand. All were surprised that such a superb hospital had been built for mere women. The next day there was a meeting for men and a list was circulated soliciting aid toward the building expenses. Subscriptions that day amounted to 4,000 rupees, leaving the hospital free of debt and with leeway for equipment. "God has given us abundant gifts," wrote a Missionary, "almost more than we have dared to ask, and our prayer is that we may not fail Him in the use of these gifts, but that all He has given, and we ourselves whom He has sent, may be used to bring Light and Life to the women of Bahrain."

The joy over the new hospital was tempered with anxiety the following year because the appropriations were only a little more than enough to pay the salaries of the small staff of helpers. Soon, however, receipts on the field were so good that the hospital seemed well on its way toward self-support. In 1928 four kitchens for patients' relatives and a comfortable three-room bungalow for the nurses were built. In summer the capacity of the hospital can be more than doubled by putting patients on the verandas.

The in-patients come from far and near: many from Persia, not a few from coast towns and occasionally some from the interior. Almost without exception the women patients have a happy time in this institution. It seems to be not only a hospital but a religious social center where they find love, joy, good times and cool breezes on a hot day and where they and their relatives become acquainted with Christ and His teachings. The queen and other members of the royal family have at various times been patients in the hospital and after recovery they have invariably expressed their appreciation by royally entertaining the workers.

The non-medical missionary women, the Bible Women and the nurses share the responsibility of conducting daily prayers. This meeting has developed into a Bible-class to which dispensary patients are invited.

The Child Welfare Clinic is another feature of the work, and progress along the line of child-care is noticeable in the community. During the Decade an Orphange has developed in connection with the Hospital. In 1931 a little Indian baby was brought in, apparently dying; but after six months of care it was well on its way to normal health. This was the first child patient to be left in the hospital without the family, and the case received considerable publicity. Subsequently, several other babies were similarly entrusted to the hospital. In 1932 four babies were given to the hospital, but only two survived. Sammy, born an illegitimate in a prominent family, was about to be killed; Government was informed and rescued the child and sent it to the Hospital. He was a week old and starved but was soon in good condition and gaining weight daily. Paul, a husky baby, had been abandoned in the street and was brought in by two policemen. The baby ward and the Orphanage attract many visitors.

Muscat

Throughout the Sixth Decade Dr. Sarah Hosmon and her faithful Indian nurse, "Mary B," have cared for the Medical Work in Muscat. From small beginnings the daily attendance has risen to from fifty to ninety patients. The year 1931 was "a year of unusual experiences." That year Dr. Hosmon had the supervision of building an eight-room addition to the Hospital with a limited sum of money and hampered by the fact that the Moslem workmen might take advantage of "a mere woman." But, "He helped me cast all these cares upon Him," wrote Dr. Hosmon, "and men who tried to demand high prices were prevented and the work was completed without a debt."

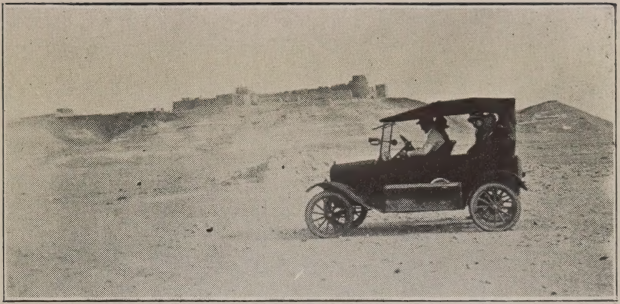
That same year Dr. Hosmon was called to treat a woman who belonged to an influential but unfriendly family. The doctor was called when the woman was apparently about to die, all native remedies having failed. Dr. Hosmon and Nurse Mary worked hard over the patient and their efforts were blessed so that she recovered. The woman's husband had no money to pay for the benefits received, but his brother owned a fine lot adjoining the Mission property. The doctor wished to buy this lot, but the owner would not sell. In the hospital at this time was a cousin of the Sultan of Muscat. She also recovered, and the doctor was led to speak to the Sultan about her desire to acquire that lot. Four days later the Sultan called on the doctor and made her a gift of the lot, having acquired it from the owner by giving him a better piece of land so that he was pleased and all bitter feelings were avoided. "Thus," wrote Dr. Hosmon, "the Lord accomplished perfectly and easily what we ourselves could never have done."

Many of the patients are babies, and the milk problem often presents great difficulties. Powdered milk is sometimes given, but an ignorant mother may give it to other members of the family instead of to the baby, especially if the child has reached the age of two years, when, according to the Prophet, a milk diet is no longer needed. However, there are encouraging cases when the doctor's advice has been followed with excellent results; then "the smiling glad faces of the little ones restored to health and the happiness of their parents is a rich reward."

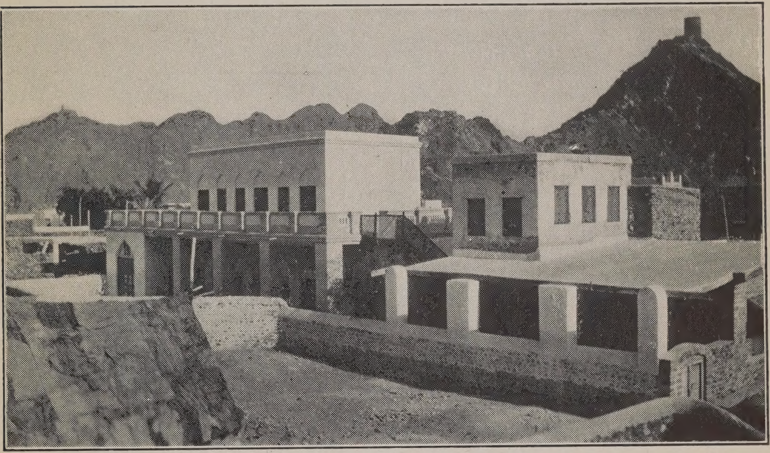
From time to time Dr. Hosmon and Nurse Mary went touring. They had one especially successful tour in 1929, warmly approved by the Governor of the District, encouraged by the British Consul and gladly welcomed by crowds of needy patients, some of whom came miles for treatment and begged the doctor to visit their towns also. In 1934, when Mission finances were very low, a gift from a Presbyterian friend made it possible to spend a few months on tour. The doctor and her assistant lived in date huts with sand floors, very simple but comfortable, and the local ruler showed sympathetic, helpful interest in their work. The great opportunity afforded for spreading the Gospel seed in virgin soil is felt to be the most important part of touring work.

Kuwait

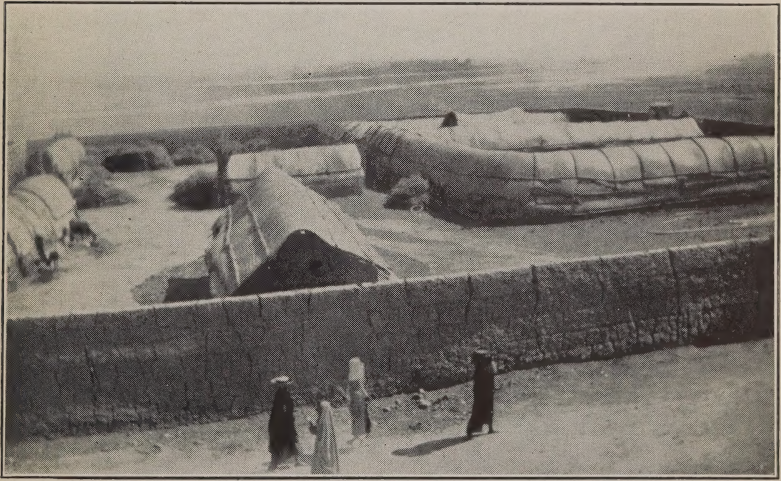
Some twenty-five years ago Mrs. Edwin E. Calverley, M.D. opened a dispensary for women in two rooms of the Mission Hospital in Kuwait. The work developed steadily and in 1920



THE MEDICAL FORD (See pages 85, 93, 97)



DR. HOSMON'S DISPENSARY (right), NEW HOSPITAL (left) (See page 95)



LEPER COLONY AT AMARAH (See page 99)

A SUNDAY SCHOOL CLASS IN BASRAH
(See page 86)

AN ORPHANAGE BABY
(See page 98)

a Hospital for women was opened. The Indian nurse, Ravamonie, made herself invaluable by her quick, skillful, efficient service. The capacity of the hospital was soon taxed to the limit. The opportunities for evangelistic work were great. It was remarkable to see the clamoring crowd of dispensary patients seat themselves with scarcely a murmur and listen patiently and with apparent appreciation to a story from the Gospel and a prayer in their behalf. Perhaps they had learned to submit gracefully to the inevitable; or perhaps they had come to believe the daily assertion that the reading of God's Word was really more for their benefit than any medicine could be. It stirred the hearts of the speakers to look into those scores of upturned faces, to hear intelligent answers to questions about Christ, and to see, sometimes, tears welling in the eyes of those whose hearts were touched.

In 1925 it was given the workers in Kuwait to see some tangible fruit of their many years of work. Black Saida, a freed slave, for many years door-keeper in the dispensary, came into the hospital as a patient dying of tuberculosis. She knew she was dying but showed no fear of death, confessing faith in Christ before other patients who were Moslems. A few hours before her death her husband wanted to take her home, for Moslems prefer not to die in the Christian hospital; but Saida refused to be taken away, saying she would die just where she was; and so her spirit went to be with Christ. As far as was known, she was the first woman in Kuwait who had died a Christian.

In 1927 two wards and a new operating room were added to the Hospital; also, a Ford car for out-calls and ambulance service was acquired. That year there was an increase over the preceding year of more than eighty per cent in operations and out-calls and a sixty per cent increase in the number of in-patients, while the financial receipts were one hundred per cent above the last year's total. Having a car made it possible to realize the ambition of years and tour the villages around Kuwait. The first tour was to the most distant village, twenty-seven miles away, where the best house in the town was given to the workers for their headquarters though they had arrived unannounced. Subsequently, when this same village was visited again and again, the workers were entertained as honored guests, the Sheikh cooperating to make the work successful and not objecting to the reading and distribution of Scriptures.

Gradually there was an increase in appreciation of medical treatment and mothers began bringing their children in the early stages of their illnesses before trying native treatment. To the Christian message itself the usual attitude was indifference—occasionally hostility. To talks on brotherly love, returning good for evil, purity, and other virtues there were nods of approval and the murmuring: "That is a good teaching." To the mention of Jesus as Son of God and Saviour from sin there was silence and a blank expression in marked contrast to the attitude shown a few years before, when there was often a too ready agreement to Christian teachings.

Dr. Calverley was obliged to give up her work in 1929. In that year Miss Van Pelt had the superintendence of both the Women's Hospital and the one for men during the absence of Dr. Mylrea on furlough. There was war in Central Arabia that year and the men's hospital was "all but swamped" with the wounded.

The return of Dr. Esther Barny to America in 1933 greatly handicapped the work. For a year the Kuwait Women's Hospital was without a woman doctor. At the end of the Decade Dr. Mary Bruins had arrived on the field and was combining language study with medical practice.

The Summer of 1932 brought a terrible epidemic of smallpox. In this town of 50,000 scarcely a house escaped the disease, which was of a very fatal type. There was not the slightest attempt to isolate the cases. The clinics were very large during those months, averaging daily 112 and reaching a peak of 180. To treat that number of crying babies and impatient mothers in two rooms with one trained helper on a warm August morning was "somewhat of an endurance test." Financially the year was not a success; paying out-calls were few and clinic patients were too poor to pay. Because of the great loss of children during the smallpox epidemic vaccination became popular, and often it was difficult to secure enough vaccine to keep up with the demand.

Amarah

Shortly after Lansing Memorial Hospital was transferred from Basrah to Amarah, the Euretta E. Meeks ward for women patients was added to the fine new medical-evangelistic plant. Near by, a tidy little group of mat huts, secluded within a high mat fence, houses a colony of leper patients, many of whom are women.

Though there are several well qualified doctors in Amarah, a good Government hospital, a number of licensed midwives and a school nurse, the Mission Hospital continues to draw crowds of patients, for they know that in this place they will receive personal attention and kind treatment. It is the aim of this institution to keep before the people that all that is done for them is in the name of and for the sake of Christ.

Early in the Decade Mrs. Dykstra was conducting women's clinics three times a week. Once a week the doctor was present and then the attendance was often over a hundred. Many of the patients were Sabeans, who are given to strong drink and use brandy as soothing syrup for sick babies. Hospital prayers were conducted daily. Often small groups of women lingered after prayers and engaged in lively discussions. Thus many new contacts were made for Evangelistic work.

In 1930 Miss Dalenberg obtained a license to practise nursing and midwifery in Iraq,and the Government official gave her full instructions as to the restrictions she was to observe. As soon as it was known that special arrangements had been made to treat women at Lansing Memorial Hospital large numbers of patients appeared at the daily clinics. All new cases were seen by the doctor on the day when he came to the woman's side of the hospital. Thus they complied with the Government rule that no nurse is allowed to give medicine without the doctor's order. The patients, having been seen once by the doctor, might come again as often as necessary to be treated by the nurse. Crowds of women with sick and crying children filled the waiting-room and overflowed to the veranda. To keep order in such a crowd requires a person with grace, patience, fortitude, firmness, a good strong voice and a sense of humor, and Miss Lutton met all these requirements admirably.

To reach the women in need who could not or would not come for hospital care Miss Dalenberg and Miss Ruth Jackson made weekly visits to most of the villages within a radius of twenty-five miles of Amarah. In more than one village the house of the Sheikh was used as a working center and sometimes as many as two hundred patients were treated in a day. Obstetrical work was in its infancy in Iraq and poor women had no better care than the cattle. One woman attended by Miss Dalenberg in a place that was scarcely a shelter from the sun had had nine children, but none were living.

It is difficult to picture the heart-breaking conditions of many a poor Moslem woman's life, deprived as she is not only of simple comforts but even of the things which seem to us absolute necessities for bare existence. Think what the ministrations of a medical missionary must mean to such suffering, sorrowful ones, so desperately in need of loving sympathy and help!

Unfortunately, touring work was stopped after only a year because of the new Government restriction forbidding a nurse to dispense medicines. There was, however, a surprising increase in obstetrical work. Although this was not a means of income, the whole-hearted, unprejudiced desire of the women for the nurse's help was most gratifying. In 1930 there was just one maternity case; in 1934 there were 92 cases and in spite of adverse conditions there was not one fatality. In 1932, for the first time in the history of Amarah, confinement cases were conducted in the Hospital. That year there were seven cases and the next year there were sixteen. All were poor patients but it was hoped that they would pave the way for those of larger means.

Opportunities to minister to the spiritual lives of the patients are not neglected, and in this work Miss Lutton gives much-valued assistance. It is not easy work, because these poor women are ever concerned with the questions, "What shall we eat and wherewithal shall we be clothed?" Thus it is most difficult to lift their thoughts out of the material into the spiritual realm even for a few moments. However, "there have been times when some have shown a desire to hear more."

A Sunday School, conducted in the hospital waiting-room every week is a worthy by-product of the work of the Hospital, the sixty or seventy small boys and girls who attend having become interested through the ministrations of the Hospital. In the beginning they were as wild as "young jackals," but after three years they became quiet and respectful and took delight in the Bible stories, memory verses and songs.

Matrah

In Matrah Mrs. Paul Harrison is the sole representative of the Woman's Board. When she went to live there in 1932 she questioned whether "any good could come out of those dark and dirty streets." Soon she was invited to visit the unmarried daughter of the local Sheikh, who "over the tea cups" told Mrs. Harrison that she had known and loved the other missionary women who had lived in Matrah and now was ready to know and love her, too. Another new friend was Fatima, broken-hearted and bitter because her husband had brought home another wife and comforted only when "a woman with an understanding heart" pointed her to a loving Father and patiently and confidently lifted up to God Fatima's burden of bitterness and disappointment. And so we have Mrs. Harrison's triumphant testimony that in Matrah, also, every sorrow may be healed and every sin cleansed through the great redeeming love of the crucified and risen Christ.

Inland Touring

In this Sixth Decade it has been given to the Arabian Mission to see the dawn of a new day when the prayers of the founders are being answered and the once forbidding portals to the very interior of dark, mysterious Arabia are being slowly opened to the heralds of the Cross.

In July, 1933, a very urgent message came from King Ibn Saoud for Dr. Dame to come speedily to his capital city, Riadh, and to bring a lady doctor or nurse. This invitation was the very first that had included a request for women; so it marked a new epoch in touring. Only a very few Europeans have made this trip into the interior. So far as is known, this is the first time that foreign women have ever been received there. As there was no woman doctor on the field that year, Mrs. Dame, Mrs. Van Peursem and Nurse Grace Davis had this unique experience.

A large house belonging to a brother of the King was assigned to the visitors. It lacked most of the ordinary conveniences of home, but the satisfaction of having this opportunity to do pioneer service as Christ's ambassadors in this Moslem stronghold exceeded by far the discomforts experienced. Two ladies of the King's household needed operations, performed very successfully by Dr. Dame while Mrs. Van Peursem and Nurse Grace did the nursing with great tenderness and skill. What interesting conversations the missionaries had with various members of the royal family!

The whole wonderful story in all its fascinating details is told most graphically by Mrs. Dame in "Neglected Arabia" of Jan.-March, 1934.

IN MEMORIAM

MRS. JAMES CANTINE

An impressive service in memory of Mrs. James Cantine was held by the Arabian Mission, November 7th, 1927. Many were the loving tributes paid by her associates to this pioneer of women's work in Arabia. Of her it was said—"Much as we esteem the qualities of mind and heart which made Mrs. Cantine a notable missionary, it is as a friend that we think of her first. In her own home she was the most gracious of hostesses and her hospitality knew no bounds. She was an efficient and skillful trained nurse and joined the Arabian Mission in 1902, happy in the anticipation of devoting her life to medical work for the women of Islam. When she was obliged through circumstances to give up full medical work she became a devoted and successful Evangelistic worker, using her medical knowledge to do simple dispensary work and to conduct village clinics. Her pioneer spirit was never more manifested than by the interest and enthusiasm which she put into the new venture of the United Mission in Mesoptamia when she and Dr. Cantine helped establish it. Her bravery was one of her most conspicuous characteristics. Again and again, over a long period of years, Mrs. Cantine experienced terrific physical handicaps which she accepted and conquered with valiancy and serenity of spirit until the final gallant struggle when she overcame the last great enemy, Death."

MRS. PAUL HARRISON

Mrs. Paul Harrison, who passed away May 4th, 1930, served as a member of the Arabian Mission for thirteen years. "Into the little corners and crevices of Arab lives she poured her love. In a land that knew no homes she made a home and did not fall short of the high standard of hospitality so important in Arabia. Her sympathy was as broad as the demand upon it was great. Kindness was as natural to her as warmth is to sunshine. She loved music and possessed an unusually sweet voice which she often used to bring to otherwise barren services the help of praise in song. The life God gave has been laid upon His altar, and with her friends remain blessed memories of her who was ever ready to give out help and comfort to those about her."

MRS. W. HAROLD STORM

Mrs. Storm was called from earth to heaven May 22nd, 1930, while at Kodaikanal, South India. One who knew her well wrote of her—"Her spirit was so fine and her life so beautiful as to make it impossible to convey to others who have not known her a sense of her real worth. Hers was a spiritual power far above the average, an undaunted courage, a sweet sterling character. She searched the Scriptures diligently and her strong devotional life kept her serene in spite of very real physical handicaps. Her sympathy with those in trouble was full and complete. She was a devoted wife and mother and was always at heart a missionary. She was never happier than when talking about spiritual things with her Arab friends. Her sincere Christian life will always be an inspiration to those who knew her."

MRS. E. E. OLCOTT

"Neglected Arabia" paid the following tribute to Mrs. E. E. Olcott who served from 1901 to 1930 as Secretary for Arabia of the Woman's Board, and who passed to her reward on Thanksgiving Day, 1934. "Hers was never a formal interest in Mission work. Generous as were her gifts for the support of missionaries and their work in many lands, she will be remembered best for her rich gifts of time and personal service. Her home was shared with every missionary who came to New York City. She was at the docks to meet them when they landed and to wave them farewell as they departed. In the hot months of summer many a missionary enjoyed her hospitality in the Catskill Mountains, and her letters, written always in her own hand, went constantly to the missionaries in Arabia. Another in her position might have been content to make gifts of money only or to maintain through a secretary her wide contacts with friends the world around. Mrs. Olcott gave always of herself and so became enshrined in the hearts of all who knew her.

"One does not analyze the character of a mother and pay measured tribute to her virtues, and to our missionary family Mrs. Olcott was just that. We mourn the loss of one very near and dear to us and we thank God for the sweet inspiration of her life."

"Bring ye all the tithes into the store-house."

CONCLUSION

READING TIME—5 MINUTES

WE HAVE finished our review of the Sixth Decade. Those who have been in close touch with the fields will be able to read much between the lines of this brief survey, for in every field there are many to whom the past decade, if counted in "deeds" and "heart-throbs," has been much, much longer than ten short years. During those years clouds of anxiety have gathered again and again, but the darkness has never been so dense that in it some eye has not caught "the gleaming of a distant star."

With the dawn of another Decade the opportunities on every field are great. Think of China, ravaged by Communists, but bravely carrying on. How they need our Christian sympathy and support to sustain and carry them through these fearful days! And what a responsibility the Christian church has in Japan where there is such an increase in false doctrines, materialism and militarism! How much may be done through Christian education to counteract such influences! In India, with ninety per cent of its people living in village areas, village evangelism is still in its infancy, a field white indeed unto harvest. When Mrs. E. E. Olcott gave up the Arabian Secretaryship she wrote a final message for "Neglected Arabia." A part of that message comes to us today with deep significance:—"While few Mohammedans in Arabia have come out openly as Christians—thus far—a wide and deep foundation has been laid for the future kingdom in Arabia, when the seed sown will surely yield a hundredfold . . . Is the Lord of the Harvest waiting to give them the promised 'Showers of Blessing' until we at the Home Base do our part more faithfully —'that apart from us they should not be made perfect'?"

What shall we say then in face of the steady decrease in contributions for our Foreign Mission Fields during the past decade? "All things work together for good to them that love God to them who are the called according to his purpose." And his purpose regarding Foreign Missions is not hidden. The last Great Call, "Go ye into all the world and preach the Gospel to every creature . . . " still stands unaltered. The work is by no means finished, though the fields are white. Every husbandman knows that harvest-time is not the time for dismissing workers; rather it is the time for going out into the marketplace to engage additional helpers. Of recent years, however, most Mission Boards have sent out very few new workers and have been unable to fill places left vacant by death and retirement.

A special appeal sent out recently by a Sister Board applies so well to our own conditions that we quote from it the following extracts:—"The present unprecedented openmindedness of the native peoples to the Gospel is God's call upon us for unprecedented self-denial . . . As testimonies come in from all our fields, are we not listening to the voice of God Himself, 'When thou hearest the sound of marching in the tops of the mulberry trees, then thou shalt bestir thyself, for then is Jehovah gone out before thee'? Are we bestirring ourselves? . . . The President of a certain Auxiliary said proudly that it had raised its quota for Foreign Missions. It was pointed out to her that the budget figure was the minimum to build on, not the maximum to end with. She was asked if it had cost her Auxiliary any real self-denial to raise the amount they had given. She thought awhile and said, 'No'. The next day at a called meeting of this Auxiliary earnest prayer was made, real self-denial urged, and in a few minutes, in a noble spirit of sacrifice, eight hundred dollars was given . . . About their privations the missionaries say little, but every cent that can be spared from their cut and re-cut and re-re-cut salaries they have been using to keep the work going. The painful savings of many years have been used; the need of necessary books has gone unsupplied; clothing has been turned and re-turned, patched and re-patched; one family with many small children has given up eating butter. For several years this has been going on. According to their power, yea, and beyond their power they have been giving, sacrificing, suffering to keep their beloved work going forward. They have little now left with which to replace our lack of gifts . . . It's up to us now . . . And God grant that every one of our members may say :-'Master, I will do my part. By thine own Self-Denial test I will prove myself a real disciple.' I herewith resolve like thy servant David of old, 'I will not offer unto my God that which cost me nothing.' "

A COMPARISON

I thought of it once as I sat by myself
And looked at the boxes that sat on the shelf,
One so large, one so small, with a contrast most grim.
A bandbox for me and a mite-box for Him.

I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased down town,
And when I returned, it was plain as could be—
A mite-box for Him and a bandbox for me.

I tossed in a dime, but it didn't seem right;
I couldn't be proud of that curious sight;
So I took out my check book and tried to be square;
For I wanted my giving to look like my prayer.

Missionary Monthly

The Good Companions

These, having served God in their generation, fell on sleep

BOARD MEMBERS

Mrs. Edward B. Coe		1884—1930
Mrs. Frederick S. Douglas		1892—1934
Mrs. Martha Bussing Norris		1894—1932
Miss Katharine Van Nest		1896—1930
Mrs. A. De Witt Mason		1896—1926
Mrs. Eben E. Olcott		1901—1934
Mrs. Vreeland H. Youngman	(1878)	1902—1931
Mrs. D. B. Van Houten	(1892)	1905—1925
Mrs. William I. Chamberlain	(1910)	1917—1929
Mrs. E. Van De Werken	(1905)	1918—1931
Miss Julia Atwater	(1905)	1918—1935
Mrs. G. H. Blakeslee		1918—1926
Mrs. J. A. Wilson		1918—1928
Mrs. H. T. Rodman		1923—1929
Miss Eleanor T. Reed		1929—1929

HONORARY VICE-PRESIDENTS

Mrs. Christine Van Raalte Gilmore		1892—1932
Mrs. J. J. Janeway		1897—1925
Mrs. John B. Drury		1897—1929
Mrs. J. S. N. Demarest	(1893)	1905—1934
Miss Katherine C. Brayton		1905—1928
Mrs. G. S. Baron		1923—1931

God having provided some better thing for us that they without us should not be made perfect

Missionaries in Service During the Sixth Decade

AMOY MISSION

Went out		*Retired*
1874	Miss K. M. Talmage	1927
1874	Miss Mary E. Talmage	*1932
1891	Miss Nellie Zwemer	1930
1892	Miss Margaret C. Morrison	1931
1894	Miss Lily N. Duryee	
1907	Miss Katharine R. Green	
1907	Mrs. H. P. De Pree	
1908	Mrs. H. P. Boot	
1908	Mrs. Henry J. Voskuil	
1909	Miss Leona Vander Linden	
1914	Miss Edna K. Beekman	
1915	Mrs. Taeke Bosch	1931
1916	Mrs. D. J. Steward Day (1908)	1930
1916	Mrs. L. A. Talman	1931
1917	Mrs. H. M. Veenschoten	
1918	Mrs. Henry Poppen	
1919	Mrs. C. H. Holleman	
1919	Mrs. M. Vandeweg	1926
1919	Mrs. E. W. Koeppe	
1920	Mrs. Henry Beltman	1928
1920	Miss Tena Holkeboer	
1920	Miss Jean Nienhuis	
1921	Miss Elizabeth G. Bruce	
1922	Mrs. Richard Hofstra	
1923	Miss Cynthia Borgman	*1925
1923	Miss Alma Mathiesen (Mrs. Wm. Vander Meer)	
1923	Mrs. A. J. Westmaas	1930
1924	Miss Ruth Broekema	
1925	Mrs. Herman Renskers (1910)	1933
1925	Miss Agnes J. Buikema (Mrs. Wm. Angus)	
1926	Miss Helen Joldersma	*1928
1926	Mrs. H. E. Veldman	1932
1928	Miss Hazel Luben	(Short Term)
1930	Mrs. T. V. Oltman	
1930	Miss Jessie M. Platz	
1930	Miss Jeannette Veldman	
1931	Miss Jeane W. Walvoord	
1931	Miss Catherine Bleakney	(Short Term)

INDIA

1861	Mrs. John Scudder	*1925
1879	Miss Julia C. Scudder	1929
1880	Mrs. John W. Conklin	1890
1888	Mrs. L. R. Scudder	*1936
1895	Dr. Louisa H. Hart	
1897	Mrs. W. H. Farrar	1935
1899	Dr. Ida S. Scudder	
1899	Mrs. W. T. Scudder, M.D.	1936
1903	Miss Alice B. Van Doren	
1908	Miss Delia M. Houghton	
1909	Miss Josephine V. Te Winkel	

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* Died

Went out		*Retired*
1909	Miss Sarella Te Winkel	
1910	Mrs. Henry Honegger	
1910	Mrs. Bernard Rottschaefer	
1913	Mrs. J. H. Warnshuis, M.D.	1925
1915	Miss Charlotte C. Wyckoff	
1915	Miss Elisabeth W. Conklin	1931
1916	Mrs. L. Hekhuis	1926
1916	Miss Gertrude Dodd	
1917	Miss Wilhelmina Noordyk	
1917	Mrs. H. E. Van Vranken	
1918	Miss Clara M. Coburn	
1919	Miss Maude S. Scudder (Mrs. Galen F. Scudder)	
1919	Miss Ruth L. Scudder (Mrs. Martin de Wolfe)	1935
1919	Mrs. J. H. Potter	1927
1920	Mrs. John De Valois	
1920	Miss Alice Smallegan (m. Mr. H. C. M. McLaughlin)	1931
1922	Mrs. John De Boer	
1922	Mrs. John Muyskens	
1923	Mrs. H. J. Scudder (1897)	1934
1923	Mrs. Theodore Zwemer	
1923	Mrs. Cornelius Wierenga	
1923	Miss Harriet Brumler	
1924	Miss Caroline Ingham (m. Mr. James Plumer)	1929
1924	Miss Mary Geegh	
1924	Miss Helen T. Scudder	(Short Term)
1924	Mrs. Mason Olcott	
1925	Miss Cornelia W. Jongewaard	
1925	Mrs. Ralph Korteling	
1925	Mrs. Arthur Wald	1929
1926	Mrs. Cornie De Bruin	
1926	Dr. Margaret Gibbons	
1927	Miss Ethel T. Scudder (m. Dr. W. Wells Thoms)	1930
1928	Miss Esther De Weerd	
1929	Mrs. B. De Vries	
1929	Miss Nelle Scudder (m. Mr. Colin Millar)	1935
1929	Mrs. John Scudder	
1930	Miss Doris A. Wells	
1931	Dr. Margaret Rottschaefer (1909, Arabia 1927)	
1932	Miss Myrtle Matthews	(Short Term)
1934	Miss Martha Vanderberg (High Clerc School, Kodai Kanal)	

JAPAN

1886	Mrs. Albert Oltmans	*1930
1891	Mrs. Albertus Pieters	1925
1892	Miss Sara M. Couch	
1893	Miss Harriet M. Lansing	*1933
1893	Mrs. H. V. S. Peeke	1931
1904	Miss Jennie A. Pieters	
1904	Mrs. D. C. Ruigh	1927
1911	Miss Jeane Noordhoff	
1912	Mrs. W. G. Hoekje	
1912	Mrs. L. J. Shafer	1935
1913	Miss Hendrine E. Hospers	1926
1914	Miss Evelyn Oltmans	1933
1914	Miss C. Janet Oltmans	
1914	Mrs. S. W. Ryder	1930

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* Died

Vent out		*Retired*
916	Mrs. Alex. Van Bronkhorst	1926
917	Mrs. H. V. E. Stegeman	
918	Mrs. Hubert Kuyper (1912)	
921	Miss Edith V. Teets	1925
922	Mrs. John Ter Borg	
922	Miss Dora Eringa	*1936
922	Miss Florence C. Walvoord	
922	Miss Flora Darrow	
922	Miss Florence V. Buss (m. Mr. Charles F. Wolcott)	1930
924	Mrs. B. C. Moore	
925	Miss Henrietta Keizer	(Short Term)
926	Miss Bessie Shafer (m. Mr. Wm. C. Buchanan)	1928
926	Mrs. Louise S. Muyskens (m. Mr. Richard Boller)	1932
927	Mrs. G. W. Laug	1933
928	Miss Helen R. Zander	
930	Mrs. Bruno Bruns	
931	Miss A. Dorothy Buchanan (Women's Christian College)	1932
931	Mrs. John De Maagd	1935
932	Miss Virginia Reeves	
932	Mrs. Barnerd Luben	

ARABIAN MISSION

1898	Mrs. F. J. Barny	
1902	Mrs. James Cantine	*1927
1903	Miss Jane A. Scardefield	1925
1904	Miss Fanny Lutton	1931
1906	Mrs. C. Stanley G. Mylrea	
1907	Mrs. Dirk Dykstra	
1909	Mrs. John Van Ess	
1909	Mrs. E. E. Calverley, M.D.	1931
1910	Mrs. Gerrit D. Van Peursem	
1911	Dr. Sarah L. Hosmon	
1912	Mrs. G. J. Pennings	
1915	Miss Charlotte B. Kellien	
1916	Mrs. Paul W. Harrison	*1930
1917	Miss Mary C. Van Pelt	
1918	Mrs. Sharon J. Thoms (1906)	
1919	Mrs. Louis P. Dame	
1921	Miss Ruth Jackson	
1921	Miss Rachel Jackson	
1921	Miss Cornelia Dalenberg	
1922	Miss Grace O. Strang	1925
1922	Mrs. Bernard Hakken	
1923	Mrs. William Moerdyk	
1926	Miss Swantina De Young (m. Rev. W. Idris Jones)	1930
1926	Mrs. Garrett E. De Jong	1933
1927	Mrs. Harold Storm	*1931
1927	Dr. Esther I. Barny	1933
1928	Dr. M. N. Tiffany (m. Mr. Walter Haenggi)	1932
1928	Mrs. John S. Badeau	1935
1929	Mrs. George Gosselink	
1931	Mrs. Wells Thoms (Ethel T. Scudder, India 1927)	
1932	Mrs. P. W. Harrison (Mrs. Henry Bilkert, 1917)	
1934	Miss Henrietta Oudemool (m. Mr. Carl Rodstrom)	1935
1934	Dr. Mary Bruins	

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* Died

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